

B-17-78.

SWEETE THOUGHTES OF
IESVS AND MARIE

OR ~~to 2050~~

MEDITATIONS

FOR ALL THE FEASTES
of our B. Sauour.

And his B. Mother.

And for the most part of their
Octaues.

Together with his sacred Passion.

For the vse of the daughters of Sion.

By THOMAS CARRE, *Prest of*
the English

Colledge of Doway.

Their unworthy Confessour.



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18-17-8

THE HISTORY OF

THE AMERICAN

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TO THE VERIE

VBNERABLE

HIS MOST HONORED

DEARE LADY

MARIE TREDWAY

FIRST ABBESSE.

*Of the English Monasterie of Sion
of S. Augustins Order esta-
blished in Paris.*



ADAME,

*These poore produ-
ctions of myne, which were
bredd and brought out amidst*

a multitude of dayly distractions, can scarce with iustice flye to any other Patronage, then your La.^{ty} and your vertuous childrens, whose instant desires gaue them being, while their pietie did not so much, and so earnestly begge them, as euen force them from my povertie. Howeuer, were I free from that iuste tye, there is yet another, from which I will neuer admitt dispensation, which makes these, and all that's in my power, alreadie yours and theirs; to witt, the affection which I owe, and haue vowed to your seruice, that is, your aduancement in vertue. As

issuing from that source, they cannot doubt of acceptance. What proceeds from known love and respect, cannot misse to meete with it mutually in well borne hartes.

If you find them usefull for you, I haue my designe. If they leade you to a neerer approche with IESVS and MARIE, and a more lively expression of their liues in yours, I haue my end, and you the fruite. If finally, you profit by them, I haue my reward.

If they keepe at home, my Apologie is alreadie made, hauing nothing to feare, since you know me, and my strength, and

are able to measure me by my
selfe, and so cannot expect
much. You know too from
what hart they flowe, and so
cannot despise a litle.

Should they steale abroad
(which yet was neuer my desi-
gne) I stand resolved before
hand, as litle to dreade censure,
as, I am sure, I litle aymed at,
or, I hope, euen litle care for
praysse, that emptie foode: whi-
le yet I hartily desire, to please
all, and offend none, as owing
the debt of loue to euery one.

What effect soeuer they may
chance to haue with others,
please not to let them fayle to
be to you certayne testimonies,

that my cheife desires for my
selfe, and you, are (as I haue
often intimated to you) that
we esteeme our selues to
know nothing, here below,
but Iesus-Christ, and him
crucified: that is, that we
putt downe for a most Ca-
tholike and Apostolicall truth
that the life and Passion of
our Sweete Sauour, is the most
approued, the most secure, and
best Schoole of all perfection;
since according to your holy
Fathers excellent Sentence
Summa Religionis est imi-
tari quem colimus, the per-
fection, end, and accomplish-
ment of Religion, is the Imi-

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BETHEELEM STABLE

Or an entertainment of Iesus.
For the daughters of Sion.

*A Preparation towards the
receipt of Iesus.*

For Christmas Eve.

MEDITATION I.

I. POINT

Consider that when the world was most desperate. lylost in Paganisme Idolatrie and in the worshippe of men, as Gods, and in that of Devils. Yea while Iudea, that choyse part of the world, where onely the true God was Known and adored was ouergrowen with hypocrisie, varice, ambition, couzenage, Lying,

A

and innumerable other vices. While all the earth, was depraved, corrupted, and sunke, in sensualitie and all sorts of sin. In a word, while man enemy of his owne saluation slept so deepe that he thought not of it: while he was so desperately sicke that he felt not his euil, and consequently nether merited, sought for, nor demanded his cure: then, euen then the eternall God, like a most pittifull father, commiserating his miserie, and deliberating as it were the remedie in the consistorie of the most holy Trinitie, resolved that the diuine *Word* should become man, and in his owne person should come to cure man.

Af. O the vnspeakable blindnes, insensiblitie, and miserie of man! O the infinite Mercie of our good God which had no other motiue then his owne infinite Goodnes wherby he cryed out to miserable man: conuert your selues, conuert your selues. Ryse from sleepe and be illuminated. Why dost thou die, o house of Israel? Returne to me and liue.

2. POINT. Consider, this reso-

lation being taken, of whom the diuine wisdom, and prouidence makes choyse amongst all the creatures of heauen and earth, for the perfecting this great worke of the saluation of all mankind. He doth not, after the manner of the world make choyse of the greatest, richest and powerfulllest princeesse that might be found on earth, or the brightest Angell of heauen: but, an Angell is sent from heauen into Earth, to a Virgine named Marie, wife to Ioseph, who liued in a litle towne of Galilie called Nazareth: to Marie I say an humble, poore, obscure, vnknownen mayde, and she too, married to a poore Carpenter, Ioseph.

Aff. Waigh deeply how litle esteeme the great God makes of the riches, greatnes, and power of this world. There are noe worldly creatures great in his eyes, but such as are humble, low, and litle in their owne eyes: *while I was a litle one I pleased the highest.* Great ones he throwes downe out of heauen, and out of the chaire of Moyse: while such litle ones are exalted, and wonders are

wrought in them by the alpowerfull hand. May then the loue of worldly greatnes, honor, riches, power for euer vanish from my thoughtes. And may humilitie, povertie, virginie, be the deare companions of my hart. Since they be the deare vertues which tooke my heavenly spouse his hart, and helped to prouide a worthy tabernacle in earth for the king of heauen.

MEDITATION II.

In those dayes there came forth an Edict from Cesar Augustus that the whole world should be inroled. And Ioseph also went from Nazareth to Bethlehem to be inroled whith Marie his disponsed wife who was with child.

I. POINT.

CONSIDER that as our Blessed Lady hyghly commended humilitie and obedience to vs by her reply to the Angell, saying: behold the

Bethleem Stable.

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handmaide of our Lord, be it to me according to thy word, so doth she here immediatly before his natiuitie presse the same againe, by promptly complying with the commands of a mortall man! Cesar commands, and straight wayes Ioseph Marie and Iesus obayes. Ioseph obayes Cessars seruant; Marie Ioseph her spouse, and Iesus, being in Mariess sacred wombe, obeys Marie his mother most punctually. She, being possessed of the treasure of heauen, and heauen and earthes wonderment, as though she had bene altogether ignorant of Gods high counsell, and of the particular effects of his providence, giues way to this strict order without reasoning, without contradiction, without reserue, humbly, simply, and promptly accompanied with her spouse Ioseph, she takes iorney to Bethleem.

Aff. Oh Iesus my Sauour! how Far ought miserable man subiect himselfe to thy holy commands being a poore and abiect seruant, since thou, being Lord and master, yea Lord and master and maker of heauen and

earth, becomst subiect to the commands of an earthly Emperour, thy creature; who is in thy sight, as a meere nothing, by a secrete and admirable counsell of the Diuine Providence. Ah how this ought to confound vs in the disputes and inquests we make vpon the iust commands of our lawfull Superiours. Vvhile we obserue in Ioseph Marie and Iesus an example of a most humble, blind, and perfect obedience.

2. *Conf.* Consider the circumstances of this heavenly misterie, by which our Blessed Lady might haue most apparantly pretended excuse. He who commanded was Emperour indeede, but of the earth, wheras she could not obay him, without draweing the Emperour of heauen and earth into the same subiection. He commanded euery one to repaire to the place of their natiuitie, tis true: but Nazareth her abode, was distant from Bethleem, the place of her natiuitie, foure dayes iorney: It was in the midst of winters rigour, and she was bigge from heauen, and most worthy to be excused. Yet we heare

of no dispute, noe pretence, noe delay.

Aff. Blush, ô my soule, to thinke how often, vpon how far lesse iust occasions we pretend excuses, we dispute our Superiours authoritie, their prudence, their meanings, and sometymes euen ryse vp against that authoritie which Christ, who here, in Marie, obeys, established in earth, which, who resists, is declared a rebelle against the diuine ordonnance.

MEDITATION I.

For, Chrifmas Day.

And she brought forth her first begotten son, and swadled him in clothes and layd him downe in a manger because there was not place for them in the Inne.

I. POINT.

CONsider how euen in the midst of this Heroicall act of obedience the B. Virgine wrought that great worke towards mans redemption for

A iiij

which all generations call her blessed, for while through an humble obedience she was travelling to Beth. To comply with Cæsars commands, her dayes were fully come that she should be deliuered and she brought forth Iesus.

If we desire then to conceaue Iesus in our harts; Obedience must be the herbinger. If we desire to bring forth Iesus to the world, that is, shew him and his wayes to our neighbour; it must be by shewing them our humble obedience vpon all occasions.

Aff. If our hartes be truly Christian we cannot but desire to present this new borne Christ which some gratefull present, nor is there any more pleasing in his sight then Obedience; since truth it selfe assures vs, it is better then a sacrifice. And Christ himselfe deliuers with his owne mouth, (and that in words as full of admiration as comfort to such as are truly obedient) that the obedient man enters into all the respectes of neernesse and dearnesse with him, saying: He who doth the will of my father that is in heauen, he it is that is my brother, and sister, and

Bethleem Stable.

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mother. What could be said either more tenderly inuiting, or more honorably requiting our obedience?

Ref. We will therefore in imitation of our B. Lady, and our Sauour Iesus Christ, and for his honour and loue, &c.

2. POINT. Consider how this child of obedience, this first begotten this Iesus. is treated; how and where he is lodged by his heauenly fathers eternall prouidence. How is he treated? poorely: he is wrapt vp in cloutes. How and where is he lodged? alac meanely in a stable, in a manger. O amaysement! Eternitie not a day old! omnipotence become impotent! Diuinitie wrapt vp in poore clothes. Is a stable become the Dolphine of heauens Louure? Is this the wedding roome prepared for the marriage of the Lambe? is a manger his marriage bedd?

Aff. alas my poore soule! is this the best entertaynement that the vnkind world is able to afford the king of heauen! shall I ly and repose at my ease? While he my L. and master, in so poore a plight, is exposed to the

H. v

winters wroth? No no: Here I will not Ly pampered in ease; there he shall not lye vnknownen, vn pittied, vnplayned. I will take him away, I will neuer giue rest to my eyes, till I find, or make a fitting place for my Lord, a tabernacle for the God of Iacob. *Inter ubera mea comorabitur:* at least I will locke him vp in his vnworthy seruants brest.

THE SECOND MED.

For the same Day.

*Because there was no place for them
in the Inne.*

I. POINT.

COnsider this with amaysement. Iesus leaues heauen to saue the world, and the world will not know him: he comes into his owne, and euen his owne receaues him not. It were litle enough, me thinkes, that a poore woman, wearie with traueling; and readie with in a few houres

Bethleem Stable.

FI

to be deliuered, should find the ordinarie comfort, at least of some poore chamber in an Inne, of fire, of a bedd. And yet euen this is denyed the king and Queene of heauen. If there be place in the towne for all others, thers none for them. They must packe away, and find the rockes of easier access then mans hart. And lodge in them.

Aff. O the highnes of the riches of the wisdome and knowledge of God, how incomprehensible are his iudgements, how secrete are his wayes! ô admirable! to see the true son of God, by a singular dispensation of the diuine prouidence, necessitated, as it were, to take vp his first nights lodging in a poore rocke, or denne: *For ther was ne place for him in the Inne!*

2. POINT. Consider that it was not in Iudea onely that there was no place for Iesus, but the same straitnesse raignes ouer all the world. Change onely the name, and we shall find the storie verified of our vnhappie countrie. Is there any place there for Iesus, where his sacrifices are

abhorred, his temples violated, the solemnitie of his house abandoned, and his house it selfe become as a stable, or a denne of theeuers? yea where all the memories of him and his verie name begins to be razed out?

Aff. But alas while we looke a far off, we may find the fault at home, It is nether the auncient Iudea, nor our new Egipt alone which are preoccupied; so that there is no place left for Iesus. Let but each one looke into his owne hart, and he shall find that the greatest presse and puffle is euen there. There the world possesseth the greatest part, and the bedd is too narrow for two, both God and it. There the multiplicitie of, secular thoughts doe presse in vpon vs. There is no place for Iesus, nor place. Nor tyme to be vacant, and to taste how sweet he is. He asketh vs bread (in his poore members) and we refuse it him: drinke and we deny him water, what we giue not them for his sake we refuse him, not them; while we take not their miseries into our Harts by commiseration, we repulse Iesus; there is no place there left for him.

MEDITATION I.

For S. Stephens day.

I. POINT.

CONsider that it is no wonder that Christ is not known by men, since men haue left to be men, and are turned into the nature of brute beastes; to wit being placed in honour he vnderstood it not, and thence, he was compared to brute beastes, and was made like vnto them, Yes they ayme at nothing but to feede fatt, to finde ease, to lye warme, to wanton it vp and downe, to generate and take delight. Are not these thinges comon with men and beastes? And doth not yet man adde to these many inuentions of witt and Arte, to court vanitie, to inuite luxe lust and sinne? But loe the wisdom of the eternall father is lodged in a Caue, to teach ignorant man another lesson: to witt, that felicitie is not to be found in vanitie, in carnalitie, in heapes of gold.

nay it cryes out, as it were, to all the world by this example. Why doe you loue vanitie and seeke a lye. It is not, it is not to be found in these follies. No, my wayes are as farre removed from your wayes, and my cogitations from your cogitations, as is heauen from earth.

Aff. Seeke still what you seeke, o mortalls, but seeke it not where you seeke it: seeke it not in the follies of the world which knowes not Christ; but seek it in the knowledge of Christ. Seeke it not in the world which passeth away together with its concupiscences, but seeke it in Christ, the Word made flesh, which remaines for euer. Nay seeke not Christ neither with hope to find him in pompe and state in the pallaces of Kinges, but in the poore cribbe with the poore simple and vigilant shepheards, that is, with vigilancie, in simplicitie, in pouertie, in humilitie and abiection. There may proud man, being humbled, surely find and Know humble Christ.

Resolution. I will seeke then whom my soule loueth; Not in vanities as

I did when I found him not. But, &c.
 And since the world neither receiues or knowes or cares for my Christ, I will neither admitt into my hart, nor know, or care for the world, &c.

2. POINT. Conf. Looke vpon this caue or stable as the true schoole of all vertues, where the wisdom of heauen giues solide lessons of heavenly wisdom; where the eternally begotten, the onely begotten son of God Iesus Christ, newly come downe from heauen, is to frame in our hartes the impressions of Christianitie: where the word which was in the begining with God, and was euen God himselte, *God of God, true God of true God*; lying now dumbe in a poore manger, for the loue of poore man, who was become a brute beatt, should speake lowder to heauen-beloued Christian hartes then all the voyces of men and Angells.

Affect O deare God! O great God!
 ô true God! whom my soule with all its forces acknowledges and adores in this strange disguise; what is it thou wouldst speake to my hart by

these dumbe signes? What is it? Ist that thou wouldst signifie hereby to the faithfull and louing soule, that thou dost lāguish with loue, and so in a loue pause remaynest speech lesse? Is it that neuer, more loue is spoken betwene true Louers, then when tongues keepe silence, and giue hartes leaue to speake by the eyes, such misteries as none but louers vnderstand? Is it that man should waxe dumbe to the world, while the word appeares dumbe in the world? O speake thus, speake thus Deare Lord, to thy poore seruant who giues eare to thee. And whilest thou speakest let the worlde keepe silence; and turne as dead to me, as I to it. Let my tongue, and all the tumultuous people of my interiour house, keepe silence. Let my hart be silent too, and onely giue eare to this one necessarie Word, saying: *I am thy saluation*: for I am Iesus, thy Sauour.

THE II. MED.

I. POINT.

CONf. But what is this *silent word*? That very same by which all thinges were made, and without which nothing was made, while he himfelfe was not made, but was begotten by an eternall generation which none is capable to expresse. That *word* from which all thinges had beeing as from a verie Ocean of beeing. That *word* which was in the begining, and in the begining began to worke vpon nothing, and of it made all thinges; created Heauen and earth: for that litle *word fiat* was said, and euery thing began to ryse out of the abisse of nothing, and haue beeing, life and motion, &c. By this word was said: *Let light be made*; and it presently was made, &c.

Aff O powrefull almightie Lord! What humane wifdome is not strucke dumbe with the wonders and prodigies wrought by this now silent word?

The wisdom of the world would teach vs by Philosophie, that of *nothing nothing is made*: but this word, which is the Wisdom of heauē, assures vs, that of *Nothing* all thinges were made: which while he is silent all the creatures together crye out with a loude voyce, we *made not our selues but he made vs*. O thou light of light ! who in the begining with a word made light in the world, and now comest downe into it to enlightē all men, daigne to be a light to my obscured hart, that it may discerne as well the effects of thy word, as the silence of the same. And clearely see, that as in the begining that made all thinges of nothing, so this, in tyme comes to repaire all thinges made worse then nothinge. And as that in the begining made all thinges *right*, so this in tyme comes to rectifie all thinges disordered. And grant that as we see all that we haue & are flow- ed from thy Bountie : so our firme resolution may euer be, that all thinges we either haue or are, may retur- ne to thee againe by our Iustice and gratitude. Fiat fiat.

POINT 2. *Conf.* But yet what is this silent world? The very son of God, God, the true God: now the verie son of mary, the son of man, true man, flesh of our flesh, bone of our bones, God man, man God, God and man, one and the same. But if son heyre; if son of God heire of the kingdome of God, heauē. If God mā, and heire to the kingdome of heauen, then man hath gotten title to the kingdome of heauē. If son and heire, and to the kingdome of heauen, the kinge of heauen: man then begins to raigne, since a part and portiō of him begins to raigne in him who rained in the begining, before the begining, in tyme, before tyme, from all eternitie.

Aff. Yes my poore soule, it is noe lesse excellent person then the son of God: the heire of God, the kinge of heauen, true God of true God, lyes before thyne eyes, who, least he might haue bene a lesse deare obiect to thy contēplation and loue, whyle he was lesse accessible, of inuisible he become visible in flesh to thyne eyes of flesh. And by an incomparable, and incon-

ceiuable transport of loue, he who in the beginning made man to his owne similitude and likenesse, vouchsafeth, in tyme to be made to the similitude and likenesse of man, and to giue vs power therby to become the sonnes of his heauenly father, the sonnes of God. The sonns of God? the sonns of thy heauenly father? Ah what ioy, ô Iesu we are thy brothers then: and if brothers, heires of God; coheires with thee, ô deare fauour Iesus - Christ. Dilate, dilate my hart, deare child from heauen, the bulke of thy ouercharging dearenesse is too large to enter! Ah make we not poore with too much heauenly plentie; either bestowe thy giftes according to my measure and abilitie to receiue them, or 'enlarge my hart, and inable it to receiue them according to the proportion in which thou dagniest to bestow them. I poore contemptible wretch! borne the son of earth, made the sonne of God! the Heyre of God! The brother of Iesus Christ! coheire with Iesus! let me, deare childe, let me neuer more by a degenerous conuersation

(In such or such things making reflection of your greatest imperfections, &c) stayne the noble familie, and the dignitie of the bloud and alliance into which I am addopted by thy graciousnesse. May I rather dye then euer proue so base and disloyall. Amen.

The first Med for Sanct Iohns day.

I. POINT Consider. But if son, hyere, heyre of God. God, kinge king of heauen, king of maiestie, king of glorie. How becomes he then thus inglorious, thus left, thus lodgd, thus layd? Marrie out of meere goodnesse, and free mercy for vndeloue, loue of natiōs which sought him not, thought not of him; which cared not, for him; may which trangressed his commandements; violated his lawes, rebelled against his will and pleasure! And that without any neede he had of him, without any interest he pretended by him; out of meere loue and mercy.

Aff. Good and omnipotent God! mercyfull and holy and deare father! much much doe we owe thee for our creatiō, for hauing made vs men, men the master pieces of the workes

of thy hand ; for hauing bestowed a whole world vpon vs, with all the admirable varietie of creatures comprised therein for our vse and seruice: but incomparably , much more , now that thou hast sent thyne owne onely son , thy son and heire , the kinge of heauen , equall to thy selfe. Those were great indeede , yet earthly ones; but this, is euen the best that heauen had to giue; here thou didst indeede open and bestowe *thesaurum tuum optimū*, thy very best treasure, so that the most vastly greedie hart cā nether desire, nor euen imagine any thing greater, any thng equall to it, or eue bearninge any proportion with it, A son, in whō thou wast well pleased; for a fugitiue prodigall seruant, in whom thou wast highly offended: and euen while he was yet actually offending thee, then, euen then, to putt the greatest cōmendations vpon thy mercy imaginable , then I say thou sentest him, (*cum adhuc inimici essemus*) into abiection and pouertie, into a poore hole of a rocke, to be accompanied with brute beastes, for that yet bruter beaste , man. I can

onely stand amayfed at this strange dispensation and dignation of thyne. To send a son for a ſeruant: a ſainte, yea, the ſanite of ſaintes for a ſinner, a God for mā! what a ſtrōge hope muſt this needs beget in the hart of a ſinner? Reſolution. I conſide in thee then, ô my deareſt Lord, I depend wholly on thy mercy &c.

POINT 2. *Conſider* that man was at an abſolute loſſe, hauing ſtrayed from his way; forſaken truth, and forfeited life; and this abridged word humanized or clothed with our nature, is in very deede the way, truth and life, which he comes to teach the world. There is no way to Chriſt but by Chriſt, we liue in darkeneſſe vnleſſe we be enlightened by the light of this truth, we liue not indeede but languish and die, vnleſſe we be quickned and liue by this life. This word alone deliuers this truth which enlihgtns vs to diſcouer this way, and by this way we walke home to this life which is Chriſt. All theſe are folded vp in this dumbe word which for our loue is layd in a manger.

Aff. yes my ſoule euen ſo the caſe

stoode with vs. Sinne hadd spred it selfe ouer all the sonns of Adam, and they were all straying like lost sheepe, and had for euer strayed and remayned in their losse, had nor this good sheepeheard, Christ, come downe to seeke out and saue what had perished, And had not this Way mette the wandringe pilgrimage, this truth illuminated the blind man that satt in darkenesse, and this life quickened the dying slaue that lay vnder the shadowe of death, he had still erred, remayned still blind, and bene dead for euer. For there is noe other name vnder heauen wherby we ought to be saued. what obligations then haue we to Christ our redeemer? how ought we to loue this word which teacheth vs, or putts out this truth as a Beaco to vs poore creatures who are tossed at this huge sea, and proues a light to our feete to walke in this safe way Christ; which securely leades to the permanencie of an vchangable and euerlasting life, which is his very selfe. Reso. In this way the will I walke ad rufor euer, if thou deare Lord wilt please so draw. This truth will I imbrace

brace for euer if thou daignest to giue
perseuerance. And this life of thine
will I striue to lead, loue and breath
after, till I be drunke vp in life
euerlasting.

1. POINT. *Consider.* That a chill
Cold, in the absence of the sunne of
Iustice, had seased and benumbed
the hart of man, and rendred him
senselesse of all good, cold, frozen,
stupid, without all feeling of hea-
uenly thinges; and this diuine word,
which, notwithstanding the Cold
which he now indures, is indeede a
consuming fire, is come downe in-
to the earth with his heavenly fire,
and what is his desire but that it
should fixe vpon those benumbed harts
of ours, and inflame them with his
holy and burning loue? For what
will euer be able to doe it, if this
heauenly Prometheus, this fire-
bringing Messenger be not able to
set vs on fire? What will be euer
powrefull enough to speake excesse
of loue to mens harts, and to oblige
them to loue, if the mute clo-
quence of a God lying dumbe, the
Word it selfe left speechlesse in a

manger for their loue be not able to doe it? And this is the extaticall loue language of the diuine Word which lyes before our eyes this day in the cribble.

Aff. Alas I, my poore hart, we are cold, frosen, and senselesse indeede in point of spirituall thinges, we relish not, we perceiue not the thinges which are of God. And yet our miserie is so much the greater that perceiuing our selues deadly cold, we rather chuse to starue then approach to the fire, that actiue, sacred, heauenly fire, which comes not downe but to burne, to burne our frozen hartes, as some tymes it did those two primitiue Hartes with whom he walked in the way to Emaus, who fund their hartes burning while he spoke. And as it did your holy fathers when he cryed out, as one loue-sicke. What is this that I feele? what kind of fire is this that warmes my hart? which so sweetly burnes, so secretly shines, so deliciously seases vpon, and inflames my soule with a deare delight? Ah this diuine Word, is

indeed as Dauid qualified it *ignitum vehementer*, but it was in his meditation that it burnt all out in a flame. But how shaould this happen, *si nemo recogitet corde*, if none hartily thinke of it? how should hartes burne, if none applie hartes to the fire?

Ref. If his will be that it should burne, let our hartes in conformitie to that diuine Vvord and Vvill *say thy will be done*. And with your Holy father. In flame and pearce the very marrow of my dull hart, with those saueing fires of thynce: and let the flame of thy holy seruour, drie vvp and consume the peccant humour of my body and mynd.

2. POINT. *Consider* then, that it was loue indeede, buring loue and charitie, that brought downe this silent word, this beautifull saluation-weeping-child, this King this metamorphized God of ours. It was the immense and eternall loue of the Father and the son, the holy Ghost, by which he was couceiued in the sacred and pure Vvombe of this Virgine Mother. Twas loue that

brought him out, Loue that lodged him in this poore cottage; Loue that swaddled him in poore cloutes Loue that layd him in this manger: And loue of vs poore, lost, miserable, sinfull men. *Propter nos homines*: for vs men, assures faith, and for our saluation he descended from heauen; *For his exceeding great charitie with which he loued the Vworld* saith the great Apostle.

Affec. Oh what a hote batterie doth Loue lay to our soule! what doth this full, inflamed expression of loue say to our hartes, but *dilectus meus mihi*: the beloued soule of man, is myne? And what should, or can man reply, but, *& ego illi* Yes deare Lord, thyne I am intirely, and thou shalt be myne for euer: my part, my portion, my substance, the *one thing* which I onely desire, my deare delight in tyme and eternitie. Vvhat doth this say, but *deliciae meae esse cum filiis hominum*. My delightes are to be with the sonnes of men? And what shall the lost sonnes of men say, but our dearest delightes are, and shall euer be, to

be with the sonne of God. His loue to me, hath made him being the lord and Master, stoope below men, and lye amongst brute beates: and shall not my Loue to him being but a poore sinfull seruant, make me, in true desire, lye vnder the feete of all men? Thy charitie and example doth vrge me to loue thee, and by thy precept I am oblided to it, But yet alas who is able to loue thee but by thyne owne gift. Giue then, ô Lord, what thou commandest, and command what thou wilt.

T H E F O U R T H Meditation.

*Of Humilitie Christs first lesson
in the stable.*

I. P O I N T.

Consider that if Charitie brought him downe from heauen, it was humilitie which was to entertayne him in earth. If charitie made the son of God become the son of man; it was humilitie

which made the mother of God become the handmayd of God and man. If the bowells of Gods mercy Iesus Christ, begotten from all Eternitie, was sent downe, humilitie was to be the ladder, by which he was to descend. For he beheld (that is approued) the humilitie of his hand mayde. And as mans humilitie or abiection was the first thinge which mercy looked vpon from heauen, so was it the first lesson which he taught in earth against that great sin which was the beginning of all mischeife both in heauen and in earth. To thend that as God looking vpon mans abiection became man; so man by looking vpon and imitating the abiection and humiliation of a God, might be raysed to the dignitie of an Angell, or a God indeede, and so be published happie for euer by all Nations.

Aff. Ah poore miserable man, neuer esteeme thou begins to learne any thing aright in this schoole of Christianitie, vnlesse thou beginst where Christ began. Neuer thinke

thou hast learned any thing, till
thou hast taken out this first lesson:
for what is said by S. Paule of cha-
ritie, is also verified, saith Sainte
Augustine, of humilitie, if I should
transporte mountaines, giue all my
goodes to the poore, and euen my
body it selfe to burne, and yet want
humilitie, it profits me nothing. O
infinite mercy! boundlesse charitie!
abismall humilitie! who is he that
vpon the, disclosing of those bo-
wells of Mercy, which brought
Maiestie, downe into miserie, ab-
iection, humiliation, who is he I say,
that will not humble himselfe?

Resolution. My eyes shall be al-
wayes sett vpon this humble Ma-
iestie, and myne owne miserie, that
in the acknowledgement of that
truth I may euer truly humble my
selfe, for his sake, and in imitation
of him, below all his creatures,
&c.

I. POINT. Consider that this
vile stable, this narrow manger, this
comon place of shelter for brute
beastes, this oxe and Ass, this eter-
nitie not a day old, this disguise or

forme of a seruant, these infant teares, seeme to say to the eye, and by the eye to the hart, which afterwarde he shall with his owne mouth expresse in words: Learne of me, because I am myld and humble of hart: My Litle children, Learne of me your God become a litle child, a lesson shutt vp from the wise and prudent of the world, and left to me in my litlenesse to reueale it to litle ones, because I am myld and humble of hart: not in word and exteriour comportement onely, but in effect, with hart and affection.

Aff. O Angells of heauen, is this the Maiestie, which you incessantly prayse? whom the Dominations adore? whom the powers dreade with trembling? whom the heauens, and heauenly vertues, the Cherubines and Seraphins neuer cease to proclaime Holy, Holy, holy? O Kinge of Angells is this thyne owne onely sonne equall to thy selfe in Maiestie, whom we see in a manger? among brute beastes? cold, weeping, abiect iust like one of vs? O deare

Saujour or mylde son of the highest how low, how lowe, doth thy humilitie descend? and withall how high doth thy charitie burne vp in this action? O vane man! what will euer be able to worke downe thy proude harte, if the humilitie of a God will not doe it? if power become impotent, if strength growen infirme cannot preuayle? Ah what is more strange, more detestable, more greuously punishable, then that when we behold him that is the highest in the kindome God, made the least and lowest in this kindome of men, for mans example and loue, man will yet be puffed vp and remayne high in selfe esteeme?

THE SECONDE MED.

For the same day.

I. POINT.

CONSider againe the circumstances of the stable, manger, &c.

B v.

and you will find that where humilitie is practised, her sister Obedience is not farre absent. If Christ by all these thinges preache perfect humilitie, it is in order to Obedience. *He humbled himselfe, being made Obedient* saith the great Aplos. If the stable be poore, the Manger narrow &c. he therefore humbly endures them, because such is his heauenly fathers will. *As my father comanded me so I doe. I came downe from heauen not to doe myne owne will, but his who sent me.* Whence S. Paule pronounceth a strange word. *Though he was the very son of God yet he was to learne Obedience by what he suffered here below*, being otherwise as God equall to his heauen father, and as such, could not obey.

Aff. Haue we then a true desire to imitate our Sauour Iesus Christ? Let vs then humbly obey him; and by his example, and for his loue all others to whom Obedience may be due. Our deare Lord loues it and putts so high a rate vpon it, that he chuses rather to lay downe his life

then to leaue it, which he knowes to be more deare in his heavenly Fathers sight, then viſtimes of ſacrifices, which yet is the ſpeciall worſhippe due to God alone. Doe we reſolue Chriſtianly to ouercome the world the fleſh and the Diuell? Lets humbly obey then: For the humble and obedient man can indeede relate his victories: The beſt effectes of victorie is but peace; and the humble and obedient man, conquers the hartes of all men, and hath peace with all men, yet he inioyes it eſpecially in his owne litle world, his owne hart, where he continually feaſtes and raignes: Chriſt came not from heauen into this world to doe his owne will, but his that ſent him; nor come we out of the world into Religion to doe our owne wills, but his will in thoſe which his prouidence places ouer vs.

Reſolution. We will then continually ſay in our hartes vpon all occasions thy bleſſed will be done. ô heavenly father; and with our bleſſed Sauour: not my will but

thyne be done , &c.

2. POINT. Consider, that this stable is not onely the schoole of humilitie, and obedience. but of pouertie also, since humilitie is neuer sure, which loues not pouertie. And where, or how shall we euer learne it, if not of him who when he was most rich became poore, that we might be enriched by his abundance? Behold he's borne of a poore mother, brought out in a poore stable, wraped vp in poore clothes, layd in a poore bedd, accompanied with a poore oxe and an asse, visited by poore shepheards; destitute of all conueniences, of all necessities. And yet it is euen he who so litle stood in neede of our assistance, that he said by the Propheete, If I be hungrie I will not tell thee, because the vniuersall world is myne. And yet it is euen he who feedes the birds of the aire, who now is fedd with the milke of a poore Mayde.

Aff. Giue sucke Marie, giue sucke to thy God, thy son, thy Creatour, who feedes thee and all the

world, and yet now, to manifest his extreame want daignes to be fedd by thee: feede him, I say, holy virgine; while we with admiration behold him and thee, in this poore plight, and learne the blessed examples of your humilitie, obedience, and povertie. And indeede what Christian harte will not resolute to be humble, obedient and poore, with humble, obedient, and poore Iesus and Marie? And that with a good will too and without constraint for his sake, who was not necessitated to it by misfortune or force, but embraced it by his owne free choyce. Wisdome wated not meanes to relieue himselfe. That prouidence which feedes the birdes of the aire could haue shewrd downe a heauely provision of Manna; clothed himselfe with the sunne; and made a thousand celestiall mansions to haue lodged in. Yet to teach the world povertie, he would depriue himselfe of all ordinarie commodities.

Resolution. What is the poorest and meanest then shall best please me, because it most resembles my

Lord and Master, whose liuerie I
will euer reioyce to weare, &c.

THE FIFT MEDITATION.

L P O I N T.

COnsider that in this stable Vir-
ginitie is also taught. Virgini-
tie which is neuer more safe, or euen
safe indeede, saue in the compainie
of humilitie, obedience and pouer-
tie. Virginitie which found not in
earth what to imitate but had re-
course to the example of the An-
gells, till Iesus chused to be borne
in Bethleem stable, and to propose
himselſe for the example, and Doc-
tor, and giuer of it. Iesus would
be borne, but of a virgine to putt
the highest rate possible vpon vir-
ginitie. Marie a Virgine was con-
tent to beare a son, but he was to be
a God a Sauour of the world. And
thence, before, in, and after child-
birth she remayned more pure then
an Angell, more pure then an Ar-
changell, more pure then Cheru-

bin or Seraphim and onely lesse pure then puritie it selfe, by which she was made pure, and which too, by singular priuiledge, she brought out to saue the impure and durtie world.

Aff. Thou deare Iesus gauest the example, and loe we are readie to imbrace it: we haue heard thy heauenly voyce, and we haue bene inabled by thy grace, to bid Adieu to all, and follow thee in the faire pathes of this Angelicall vertue. But alas deare Rabboni, tis our aymes, onely that are aymes of Angells; our performances are but the performances of men full of defectes and imperfections. Our spirites are prompt, but our flesh is infirme. And who is able to render that cleane which is conceiued in vncleanesse, saue thy selfe a lone, O God? Thou commandest continencie, giue what thou commandest, for without thy gift we haue it not, we cannot haue it, or hauing it, euen conserue it: Nay the verie good desires we haue of it, are thyne too: Giue then deare Lord

what thou commandest, and commande what thou wilt. And thou ô mother of puritie, the fruite of whose virginitie makes the world happie: to thee we exiled Children of Eue haue recourse, paying to thee with grones and teares to obtayne for vs of thy virginall child, true humilitie of hart, obedience and loue of pouertie, wherein alone we apprehend virginitie secure; since euen thyne owne more then Angelicall virginitie had not pleased, had it not bene accompaigned with humilitie, as a great Father dare afferme. And therfor, *Monstra te esse matrem: Sumat per te preces, Qui pro nobis natus, Tulit esse Tuus.*

2. POINT. *Consid.* Let vs yet goe to this heauenly schoole, the stable, to learne the perfect contempt of the world. Christ comes into the world and the world knowes him not; nor will he know the world. Christ comes into the world as into his owne propertie, and it receiues him not, nor will he receiue the world into his familiaritie; but contrarilie doth him-

selfe, and by his example will haue all his, to treade quite contrarie to it, and to make continuall warre against it. His pouertie exclames against its riches; his virginall brith cryes out against its concupiscences; his humble obedience decryes its ambition and pride of life. These are the Christian documents, and cryes of this blessed stable.

Aff. The world ô Christian will not know thy Christ, nor doe thou know it, noe more then he did; entertayne noe loue for it; giue noe credit to it, for it seekes but to ingage, and seduce thee; it tells the of I know not what pleasures, but belecue those that haue bene so vnhappy as to haue tasted what it could afford, and they found them nothing els but vanitie of vanitie and affliction of spirite. They foule but fill not; they allure but feede not; they swell but faciate not, vpon the word of S. Augustine they are paynefull pleasures, and are not like the ioyes of thy Lord, belecue it they are not, nor beare they any

proportiō therwith. The bedd of our hart is too straite, it is not capable of both God and the world. If we befriendes with it, we must be Gods enemyes. And stil as we begin to loue it, it begins to leaue vs: for it quickly passes by with all its concupiscences.

Resolution. Liue Iesus then in my hart, and possesse it wholly to himselfe. And may the loue of that bewitching lyer be for euer banished from thence, as the very obiekt of my hatred, since it hated my Lord and Master, and he it, &c.

THE BECONDE MED.

For the same Day.

I. POINT.

CONSider that the blessed Schoole of the stable is still open, and another most important Christian lesson is to be learnt, which is, vnlesse one renounce all that he doth

fourthly, he cannot be Christs Disciple. The prudence of the flesh is death, and if we liue according to it, we must dye eternally. If we desire to liue to Christ and with Christ, and follow Christ, we must first deny ourselues, dye to our selues, or our owne inclinations; take vp our crosse and follow him: this is the condition of our Christian obligation; there is no meane, Christians must dye to liue. This doth Christ crye out to our hartes, by the rigour of the cold which he endures, by his hard entertaynement, by his scrikes, by his teares, &c. by his humilitie, obedience, pouertie, &c.

Aff. Will we then, or will we not be Christs disciples? Lets examine our inmost thoughtes, and discover our resolutions, and know indeede, in this holy tyme, what they are. Will we not? In vane then doe we beare the name of a Christian; in vane were we baptised; in vane doe we vsurpe the qualitie of spouses, if we will not, euen be seruantes. Or will we? Reade then

and marke the condition of our obligation. *We cannot be his Disciples vnlesse we renounce all that we possesse.* The Goods of body, of mynd, of fortune. Let none deceiue himselfe, this must be done, or nothing is done; as to our eternall possession. Die we must to all these; dye we must to selfe loue, selfe conceipt, to our commodities, our humours, &c. and take vp our Crosse to follow Christ according to the blessed examples which he giues vs in this infancie of his in his verie first entrie into this world. Nor is it good wishes will doe it, but effectes. Nor can we pay this dutie in part, but it must be wholly done. Vnlesse yea renounce all that you possesse, all, you cannot be my Disciples.

2. POINT. *Consider yet in the stable that the verie beholding of Christ a child preaches forceably to our hartes, that vnlesse we be conuerted, and become litle children, we cannot enter into the kingdome of heauen. Pride cannot ascend with humble Christ; a*

our bigge swollen hart cannot passe
through Christs narrow way which
leads to life euerlasting. Vve must
then of necessitie turne newborne
childre together with our newborne
Christ. Children I say, which
willingly and louingly runne after
their father. Loue their mother:
Haue noe animositie against their
neighbour: putt the same rate vpon
a peece of gold and a peece of leade:
whose tender hartes are not puffed
up with pride, nor griped with
hatred, nor disguised with fictions,
but are myld, and simple, swete
and maniable, permitting them-
selues to be caried whither soeuer
the mother pleaseth. This is the
lesson we are to learne of Christ a
my child.

Affec If heauen be our ayme then: If
Christ be our example: if we intend
to liue Christianly indeede, we must
putt off the old man, with the incli-
nations, and impressions which he
hath contracted; and putt on the new
with Christ who is according to
Goods owne hart. The sonne of God
(our Christ) is become a child, and

we too, be we as old as we will, as learned as we will, be we as wise as Salomōs, be we as strong as Samsons, will we nill we, our great hart must stoope, and we must become litle children againe, if we will be Christs. Heauen and earth may passe, but this word of God cā neuer passe, *vnlesse you become litle children againe, you cānot enter into the kingdome of heanē.* Yeald, yeald thē my stubborne hart, yeald thy selfe to this blessed example of thy Christ, which by conquering thee will make thee à Conquerour for euer. Runne after thy deare father Christ, as still fearing to fall: tenderly loue thy Catholike mother, and sticke close to the chaste breasts of her counsels: striue to be humble, meeke, docile, litle sollicitous how thou are dealt with: be in fine, as a peece of clay in the pooters hands: onely beseech him to make thee a vessell of honour, not of contumelie.

THE SIXT MEDITATION.

The comfortes of the stable.

I. POINT.

CONsider that vnder the humble weake and young members of this tender babe, the power of a Diuine Maiestie is shrewded. It is God that lyes sucking at this Virgine mothers breastes. He is vayled indeede with the pouertie of vile clothes, and endures the hard and narrow māger, but it is mercy which moued him humbly to it, to thend the lost world might be redeemed. He vseth the srikes of a child, but it is to thend that by them we might auoyde eternall lamentations and gnashing of teeth. He is wrapped in poore clothes, but they serue to wipe away the filth of our sinnes. Hes layd in a manger as the meate of brute - beastes; but he is indeede the fatninge foode of men and Angels.

Aff. Yes my soule the place wherein thou stands is holy. It is the very Maiestie of heauen which is here : It is the verie God which made thee , who lyes before thee. This stable is his holy temple. These poore apparances which may seeme to hide him from thyne eyes , deliuer him more tenderly to thy hart , for whose loue he lyes thus vayled. So that by how much he descendes lower , by so much, doe thy hopes ascend higher. For what mayst thou not confidently expect from an alpowerfull Lord so humbled for thy sake ? Flye to him with an humble loue and a perseuerant confidence , and thy redemption is euen at hand. O what mercy doe not these abiect postures speake ? what consolation doe not these teares giue ? What man can despaire for whom a God weepes ?

2. POINT. Consider that this litle child is constituted Iudge of Heauen and earth by his heauenly father , who takes and teares in peeces the hand writinges of our ancient debtes, and mercifully pardonns

donns all our offences : so that we are freed from our feares of our first Fathers preuarication wherein all mortalls were inuolued. Behold that Champion present with vs, who frees vs from the yoake of our old Captiuitie , bringing ioy and gladnesse to the mournfull : cast off thy yoake thou captiue daughter of sion. Thy mylde king is come to abate the prid, and subdue the tyrannie of his and our most furious foe.

Aff. What hopes of safetie, may not the poore criminall iustly haue, when he vnderstands that the Iudge preuents the iudgement day, out of a desire to find an occasion to saue him? when he perceiues that the said iudge is more inclined to giue, then he to aske mercy. When he causes proclamation to be made. That he comes not to iudge but to saue the world. When he teares the writinges or Euidences which the aduersarie can produce against him. Such a Iudge, ô my poore sinfull soule, may we now find our God, to witt, a Iesus, a Sauour in this

acceptable tyme, in this day of saluation. There is now therefore no damnation to those that are in Christ Iesus.

Resolution. I will rise therfore out of this, or that badd custom (reflecting upon it in particular) which I obserue my selfe subiect to. And run to my milde Iudgement with an humble confidence, &c.

THE II. MED.

For the same day.

I. POINT.

CONSIDER a strange and comfortable change of the hand of the highest, he, who formerly spoke onely in qualitie of Lord and master out of the cloues, and out of fire, saying, *I am thy Lord, I am thy God: God is a Lord of revenge, &c.* Is now come downe from Maiestie, as it were, and come downe to vs, and speakes to vs in qualitie of man, yea the mildest of men. Thus

Bethleem Stable.

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Did his power appeare in the creation of the world, and his infinite wisdom in the gouerning of it: but to vs, the benignitie and humanitie of God a Sauour is manifested. He comes in our nature, in qualitie of our brother, that he may shew as well his brotherly as fatherly affection and pittie, to the poore man created by him.

Aff. What doth this singular graciousnesse crye out to our hartes but *consolamini, consolamini*, be comforted be comforted my people? I will not the death of a sinner but rather that he be conuerted and liue. Here is now noe dreadfull Iehouah, noe thunder, noe lighteing to terrifie thee; but thy mylde Emmanuell, thy God with thee; a meeke, tender, weeping childe; our flesh and our brother who is come to dwell amongst vs. Let not the ancient reproche, (*Where is thy God?*) be any more a corrasie vnto thee. For euen here he is, in flesh, like one of vs, There is now noe neede vpon the hearing of his voyce to hyde thy selfe with thy

first parentes : nay his voyce is the
srikes of a tender babe , farre more
apt to begett pittie in mans harte,
then to strike it with dreade. He
cannot forbear to loue his owne
brethren, his owne flesh and bloode,
his owne bowells.

2. POINT. Consider that though
when I looke vpon my selfe such
as I am indeed, poore, naked, blind,
lame, abiect and miserable, I haue
more cause of confusion then con-
fidence : Yea, when I represent vnto
my selfe the multitude, and gre-
uousnesse of my sinnes (which can
neuer be better knowne then by the
greatnesse of the price which is sent
downe for their redemption) I find
my selfe euen waighed downe to
hell, and am readie to despaire. Yet
the greatnesse of the same price too
possesses my hart with stronge ho-
pes of redemption, when I obserue
Wisdom it selfe imploye the bloud
of the lambe, the bloud of this ten-
der babe, the son of Marie, and the
sonne of God, to make a pretious
bathe for the cure of my leaprofie, I
cannot despaire.

Aff O God what is man that thou dost thus magnifie him? Or the sonne of man, that thou putttest thy heauenly hart vpon him? Is he turned some pretious thing which formerly thou was not acquainted with? Has he gott some noblenesse of beeing which issued not from thyne owne hand? Is he not still, dust and ashes, earth, earth, earth, of which thou madst him? Nay but, deare Lord, hath he not added malice to this base matter of which he was made? Had not all flesh corrupted its wayes, so that none did well, not one? Did not multitudes of crymes and abominations stand vp in thy sight, and crye out for reuenge? Vwhat proportion is there then bewixt the price and the thing prized? Betwixt the blood of an innocent sonne, and a sinfull seruant? The blood of a God, and worthlesse man? O too too deare price! ô too plentifull Redemption! I can find nothing here but amaysement, and ô *Altitudes*. And conclude with al the gratitude my soule can conceiue, that thy friends, ô God, are too

much honored : and their Principallitie too well established by this too deare a price.

THE SEAVENTH MED.

I. POINT.

CONSIDER that when man was so heauie harted that he could not ascende. The hart of a God was so gracious that he would descend to him. The earth was too heauie to mount into heauen, but heauen could find a meanes to transport it selfe, as it were, into earth. For is not this Cause a verie heauen indeede since God here truly Keeps his residence, and hath his quires of Angells singing about him? Vwhere God is, there is his Court, and where the Court is, there are the Courtiers; and where the Courtiers are there is the dutie of Courtiers exercised, to witt they behold and loue, they loue and behold and with prone adorations singe *Snactus, Sanctus, Sanctus*, holy holy

holy. This stable then is a very hea-
uen indeede. *Venite adoremus.*

Affect. Yes my soule it is my
verie God who lyes in this stable,
in this earthly Heauen; the God
that made me, that conserues
me, that shall iudge me, come
downe first to redeeme me, and in
his owne person shewe me the
way of saluation. It is my God: and
if my faith be liuely, I may heare
a multitude of the heavenly Armie
praying God, and saying: Glorie in
the highest to God, &c. Lets vs take
a part with them, ô my soule, and
sing with the whole endeouour of
our harte. We prayse thee: we blesse
thee: we adore thee: we glorifie thee:
we giue thee thanks for thy great
glorie. O Lord God! o Lambe of
God! ô Sonne of the Father who
takest away the sinnes of the world
haue mercy on vs. Who takest away
the sinnes of the world admitt our
humble supplication. Yes deare
Lord: For thou alone art holy;
thou alone art Lord; thou alone art
the sonne of the Almighty God.

Resol. I will not then despaire.

(of ouercoming this or that ; &c.)
 In this Lord ; in this sonne of the
 Almightye , in this sauing Lambe
 which takes away the sinnes of the
 world , who comfortes me (though
 otherwise I be but earth and ashes)
 I am able to doe all thinges , &c.

THE SECONDE MED

For the same day.

I. POINT.

CONSIDER who are the first Cour-
 tiers who are called to this hea-
 uenly Celle , this earthly Heaven or
 Court ; and we shall find , that it is
 not the learned , wise , and riche of
 the world (that by Christs example
 we may learne still more and more
 to contemne the same) but the poo-
 re humble , simple , vigilant she-
 pheards ; who are so separated from
 the world , that they can hardly be
 said to haue any commerce with it
 at all. Christs is scarce yet an houre
 old amongst vs , and he alreadie be-

gins to sett vpon the worke for which he was sent. He comes for mans saluation, and man is presently sent for: yea the poorest of men, (the poore shepheards) to be spectators of his pouertie : to witt the Lambe is borne, and it is but fitting that the shepheards should giue their attendance.

Aff. Obserue , obserue diligently, ô my soule the wayes of the Lord thy God , which are still so contrarie to those of the world. When a mother was to be choysen, he cast his eyes vpon an humble hand mayde. Vvhen diuine prouidence was to prouide a Pallace in earth, for the king of Heauen, it was a poore stable. Vvhen Courtiers are to be sent for; the verie first Embassie that Vvisdome makes, is not to Kinges and Princes, but to poore contemptible clownes. O strange confusion to the proude Potentates of this world! O singular consolation to the humble, poore, and simple who haue noe commerce with the same! while they neither know the world, nor the world them, nor

is worthy of them, they are blest with first visites from God and Angels. Yes deare Sauour, thou makest well appeare by this first act, that thou art sent indeede to preach to the poore. Riches doe robbe vs of our soules. Learning puffes vs vp with pride. Honors quite transport our hartes to vanitie. In povertie, humilitie, and true simplicitie our soule is safe, and dayly conuerfes with God and his Angels. In fine; either haue we choyesen well (in this our religious state, &c.) or wisdome it selfe made a badd choyse.

2. POINT. *Consider* what Messenger is sent to call these poore silliesoules who are hardly held companie for other men. Noe lesse then an Angell, and he too, accompaigned with whole multitudes of Angels. They were to find the lambe, their God, lesse then man: but they had an Angell before hand to assure them, that howeuer they found him, he was noe lesse then both their God. Their simplicitie might haue bene surprised and scandalized by

his pouertie, whom the world would not know: but his heauenly Father acknowledged him for his sonne coequall to himselfe, and made one and the same *Gloria* be sung to them both, by the multitudes of his heauenly Quiresters, in the poore shepherds hearing, assuring them and the world by them, of a great ioy in the birth of a sauiour, who was Christ their Messias. So that they were sent with a lesſſō, taught by an Angell, to glorifie and adore their God, in the forme of a poore infant swaddled in clothes, and laya in a manger.

Aff. O how graciously heauen and earth begin to make acquaintance! O poore sillie man how happy thou art (wouldst thou but once diligently ponder and know thyne owne happinesse) to see thy hart so courted by a King? Who sends out his ministering Angells to call thee to his presence; who while he is humble and abiect for thy loue, he leaues not to be high to, but still mixeth his humilitie and mildnesse with Maiestie. He is in appearance

a poore child; but is in verie deede thy God on high. He is lodged amongst beastes; but his carole is sung by Quires of Angells. Singe with them the, my soule, glorie to thy God; to him alone it is due, nor will he giue it to another. Pay that dutie first to him, or noe peace will follow: *Iustice and peace.* Otherwise we may crye peace, peace, as longe as we wil, we shall neuer inioy it, while we remayne in that impietie and iniustice of robbing God of his Glorie.

Resolution. I will then Angel-like, sing, say, worke, and doe all my actions to Gods honour and glorie, &c. that I may be partaker of his peace, which passeth mans vnderstanding, &c.

THE VIII. MEDITATION

For new - years - day.

I. POINT.

Consider that this good newes, which the Angells told vs these dayes past, of the birth of a sauour, comes home, this good new yeares-day to our vses and profit: being indeede the best *new-yeares - gift* that Heauen had to giue. For if he were borne for vs, these dayes past, this present day, he is giuen to vs. He is ours then by a double title, and that too the best imaginable: By birth-right: *nobis natus*. Borne for vs: And by Deed of free gift: *nobis datus*. Giuen to vs.

Affection. O Boantie! Bountie! Bountie! so old! for thou louedst me from all eternitie. And yet so new! for thou louest me in tyme too, and by the imensitie of thy gift shewest the imensitie of thy bountie. Learne, my soule, by the greatnesse

of this present, the greatnesse of the price which. Heauen putt vpo thee. And doe not sell thy selfe to the earth for an vnderualue. Learne by this a holy pride, know that thou art more worth, then any thinge it hath to bestowe. Thou wert told by S. Augustine, that the kingdome of Heauen, being to be sold, was iust worth as much as thou art; but me thinkes, we may add to that rate, since the kinge of Heauen is giuen for thee. Giue thy selfe, and thou shalt haue them both. Ah! make not away this faire inheritace for a messe of potage. Change not the chaste loues of a heauenly spouse for the bitter Mandragores of the world. The riches of heauen is giuen to thee for thy *New yeares gift*; giue at least, the pouertie of the earth backe againe. *Date ipsum & habebis.* Vvhy dost thou stand vpon the price? (*strive to haue a good answer to this question*) and I hope you will find your selfe forced to conclude a good bargaine, to begin the yeare and say)

*Resolution. God is my gift, himselfe
he freely gaue me.*

*Gods gift I am, and now but God shall
haue me.*

2. POINT Consider that this day,
our blessed sauiour begins to shew in
verie deede he is ours, borne for vs,
giuen to vs; since he begins to shed
his pretious bloud for vs: for the
eighth day is come and according to
law he is to be circumcised. The law
the giuer is not subiect to the law:
the sonne of God cannot be lyable to
sinne: the sonne of a virgine, cannot
be subiect to corruption: innocencie
hath nothing to doe with the markes
of a sinner. And yet the poore inno-
cent lambe without spott, which
comes to take away the sinnes of the
world, will be branded with the infam-
ous marke of a sinner; not for his
owne, but for our sinnes, *sed omnia
propter electos* saith S. Bernard.

Affect. O my deare Iesus! to what
a low degree of humiliation and ab-
iection, and euen scandall of thy
selfe, doth loue leade thee? For there
will be those, who, while they too

clearly reade the a man, by this thy
sacred blood, will deny thy diuini-
tie. There will be those who kno-
wing punishment, to be still the
punishment of sinne, by seeing thy
punishment, will imagine some cry-
me in thee. There will be those, who
beholding thee with an impious eye
will laugh at a bloodie God; how-
euer, to pious eyes, it appears the
the greatest misterie and miracle of
loue. O heauely father! this is thy
only child, in whome thou art so
well pleased, who is so innocent,
immaculate, vnspotted. Is it for the
sinnnes of thy people thou hast so
strucke him? O man! how doth this
action confounde thy pride, and
discouer thy selfe to thy selfe? we
easily committ sinne, euen in the
sight of God: but blush to appeare
sinners in the sight of men &c. Or if
we chance to haue that humilitie
and iustice in vs, as patiently to suf-
fer reprehension, reproche, or pu-
nishment, when we see we are in
fault; yet are there any to be found,
who knowes what it meanes to suffer,
where we either indeede are, or at

least where we apprehend our selues innocent? That, euen best Christians, are content to leaue to Christ alone.

THE SECONDE MED.

For the same day.

II. P O I N T.

COnsider Virgines, consider Christians, old and young and all that hope to be saued by the blood of Christ, what these sacred dropes, which fall from our Christ, say to our hartes. what doe they say (vnlesse our harts be of stone) but I will (and begge by this example without example, where noe law obliged, noe debt was due) your patience, your mortification, your resignation, your obedience, your humiliation? You call me *Abba pater*, father, father; and I am so: show the dutie of children then by following your fathers foot-stepps. You call me Lord, and I am

so : make good then the dutie of seruantes, in accomplishing the will of your Lord. I will obedience &c. not will-worshippe ; not sacrifices of your owne inuention, and choyce. And this irreuocable will and Conuenant of myne, I write downe in letters of myne owne blood, that louinge children may neuer forgett it.

Affect. Noe my soule, ther was indeed noe connection betwixt an innocent Sauour, and the markes of a sinner: noe necessitie for a God to imploy this paynesfull and shamfull meanes (who had a thousand other ways in his wisdom to haue performed the worke of mans redemption) but to teach vs patience with what euer might befall vs, seeme it neuer so litle sutable to the thoughtes we may haue of our owne innocencie. Mortification, by suffering some corporall payne, be it by our owne, or some other hand ; be it by accident, sicknesse, or otherwise. Obediēce, whether to our superiours as we are bounde &c. Or eue to euery creature for charities sake, where

there appeares noe other obligation. And conceine we alwayes heare Chirst, by this example, say vnto our hartes : what great matter is &c if you being but durt and askes, subiect your selues to man, for Gods sake, since I, who am omnipotent, became humbly subiect to man for your sakes? O dust learne of me to obey. Learne of me, ô earth and clay, to humble thy selfe, and caste thy selfe, vnder the feete of all men for my Loue.

Consider Yet further that the heavenly droppe of blood which fall from a God, speake more powerfully to pious hartes, then Malachie to the people of Israël, saying: *dilexi vos: I haue loued you.* That is, I haue, doe, and shall loue you; since there is neither tyme past, nor tyme to come, with God. I haue loued you from eternitie, and thence I am come in tyme to saue you. I doe loue you in tyme present, and thence I giue the first droppe of my blood for you. I wil loue you in tyme to come, and will powre out my hartes blood for you; in earnest wherof I now lay downe

these dropps. I haue loued you, and so called you by preuention grace, while you thought not of it. I doe loue you, and so assiste you by cooperating grace. I while loue you, and so make my subsequent grace accompaignie you to the end; and for assurance of this, I now pay downe these dropps.

Affec. O how wonderfully thou hast loued vs, ô heavenly Father. since for our sakes thou didst not euen spare thyne owne onely sonne! How tenderly didst thou loue vs, ô dearly beloued sonne of the Almighty, who for our sakes, didst not refuse that paynefull imployment, but dost, euen so airely, testifie the excessse of thy loue, by the lost of thy blood? By which deare pledges, being partes of the price of my Redemption, I apprehende it euen neere at hand. *Let Israel now say that he is good, that his mercy is for euer. Let the house of Aaron now say, that his mercy is for euer.* Come let's loue him, lets loue him, we that are redeemed by his bloude, because his mercyes are for euer. Let our tongues publish his loue, and

mercy; let our hartes loue and prayse him; and let our verie bowels pronounce, ô Lord, who is like to thee! Inable vs, deare Iesus, to vnderstand descerne, and reuerence, with due honour, this admirable misterie of pietie, which is manifested in the flesh, hath appeared to the Angells, is preached to the gentils, is beleued by the world, and this day, is signed in blood, *Venite adoremus.*

THE FIRST MEDITATION
FOR THE.

*Day after new yeares Day of the name
of I E S V S.*

I. POINT.

Consider. That though all the names, vsed by men to signifie the Deitie, were from all eternitie, are in tyme, and shall for euer, be most worthily, blessed, praysed, and admired by men and Angells: yet to vs Christians, the name of our Christ, I E S V S, by which he was

called this day, is by iustest right most deare and praise worthy. For whether we vse the word, *Elin*, which signifies *God*, and is interpreted *strong Elion*, which signifies *High*: or *Adonai*, which we interpret *Lord*: or *Saddai* which may be called *Almightie*, or els, *Je ouah*, which the Hebrewes esteemed ineffable: none of them intimates so much and so present consolation to vs poore sinners, as doth our myld Emmanuel, which signifies, our *God with vs*: our Iesus, a *Sauieur*, who begins euen to powre out his precious bloode for vs.

Affection. Be all thy names, ô great Lord God, prayed, preached, admired, magnified, sanctified for euer, by men and Angells, and all thy creatures in generall, whether they signifie, strength power Maieftie, Omnipotencie, immensitie, infinitie, or whatever els which we can in noe sorte expresse, nor eue by imagination conceiue: so vastly great, so ineffable, so inconceivable is the Lord and Master whom we serue! Yet most deare Sauieur Iesus, be thy

most mellifluous name, as neerer to my eyes and intereſſes, ſo alwayes neerer and dearer ſo my hart. Be that ſauing and ſanctifying name, che-riſhed, and ſanctified by vs poore miſerable ſinners, aboue all other names: becauſe, thou deare lambe, who waſt ſlayne for me, is moſt whorthy of glorie and honour, and benediction, and all that euer my narrow hart is able to deuife &c.

2. POINT. *Conſider* that all the names we reade, intimate either power and Maieſtie; or grace and mercy: according to that of the Royall Prophete: *I haue heard theſe thinges: Power is Gods, and mercy is thyne, O Lord.* According to his Maieſtie his name is holy and terrible: But this new name, *IEſvs*, which is giuen to him in earth, ſignifies nothing but mildneſſe, mercy and ſaluation: for the name of *IEſvs*, ſaith your holy Father, is a ſweete name, a delightfull name, a name of deare conſolation, and bleſſed hope to the ſinner. Nay, it doth not ſo much ſpeake comfort, and confirms our hopes, as euen diſcloſes the

bowells of the heauely childes mercy,
while he lays downe his bloude to
take vp a name of mercy : *For the day
was come that the child should be cir-
cumcised and his name was called
I E S V S.*

Affection. When I heare those
great, and dreadfull names of power
and maiestic, I am euen strucke with
astonishment, and I am readie to hide
my selfe, with Adam, from the face
of Gods wroth. Marie when I heare
of a milde Emmanuel, an innocent
Lambe, a meeke, tender, young child,
Iesus the sonne of Marie, that honie
name, that oyle powred out, my feares
vanish, and my hart conceiues a
strange, and strong confidence, and
boldly and ioyfully I approche to my
youge brother. For in him, I discouer
Maiestie and mildnesse matched to-
geither, in the same seate or subiect:
I obserue Iustice and Peace mett to-
geither in him, and giuing each other
mutually sweete kisses of reconcile-
ment. And my hart can harbour no
other thoughtes, but of peace and re-
concilement together with them;
and still it pronounceth with hea-
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Line Iesu line in my poore hart,

Line Iesu there, and nere depart.

THE SECOND MEDIT.

For the same day.

I. POINT.

CONSIDER that this name of *Ie-
sus*, was not imposed by Marie,
or Ioseph, or euen by an Angell,
but God the father, who best knew
the dignitie of it, imposed it himsel-
fe by the ministerie of an Angell.
Nor is it a name pointing out some
proprietic onely, as those others,
Christ, Pastor, Lion, Lambe, Rocke,
deore, vine, way &c. but it is his
owne proper name, and properly
speaking, he, and noe other, comes
to deliuer the people in their
sinnes.

Affect. Noe, my deare Sauour
Iesus, it is thou thy selfe that hast
raysed to thy selfe a name of glorie,
by the redemption of thy people.
Abraham hath not knowen, vs and

Israel hath bene ignorant of vs: but thou art our Father, our Redeemer, from the beginning is this blessed name of thyne. Thou art indeede, our *Christ*, our anoynted king, tis most true: thou art our *Pastour*, to bring backe vs lost sheepe vpon thyne owne shoulders: thou art a *Lion* of the tribe of Iuda, to conquer for vs: thou art the *Lambe* who takest away the sinnes of the world: thou the *Rocke* vpon which we safely build: thou the *Doore* by which alone we enter into life: thou the true *vine* producing wine begetting virgins; thou the way by which we securely walke towards eternitie; but this new name *Iesus*, is the onely name vnder heauen, wherby we ought to be saued. *Therefore, Iesus, to me, and save me. Amen.*

Point 2. Consider that he had not this name neither, by course of chance, nor yet by free gift, but he purchased it at a deare rate, *acquirit sanguine suo*, with the price of his owne pretious bloude (whence we are rightly called a purchased people)

ple) and so begins not to enter into the possession of that name, till he putt downe the first dropps, as the earnest penny. Loe then how properly, iustly, and mercifully for vs, this name of Iesus is his.

Affect. He was ours, both by birth, and free giift, *Nobis natus, nobis datus*: borne for vs, giuen to vs. But we, though otherwise his owne by the right of creation, are not his but at a deare rate, the price of his pretious blood: for it is true that we were bought, or redeemed, *pretio magno*, by a huge deare price, so that the tender Lambe which was slayne, hath iustest title to this saueing name, *Iesus*, which name conteynes all names; is aboue all names; yca is indeede, all in all: workes all, deliuers all &c. And yet, ô singular goodnesse! infinite loue! ineffable mercy! he's ours, he's our owne: borne for vs, giuen to vs: all spent vpon vs. All is ours then: yet we are his too. *Nos autem Christi*, but we are Christ's assures great S. Paule. We Christs! Christall ours! o blessed cōiunctiō! What a peruersitie the were

it, to sell away, for moments of pleasure, even what is not our owne which was purchased at so huge rate, to the Diuell, Gods and our owne, most mortall enemye!



MEDITATIONS OF the Epiphanie.

Or Manifestation of our Saviour

THE FIRST MEDITATION

*Of Christian ioyes in the multiplied
feastes of Christ in the Catholike
Church.*

THE FIRST POINT.

Consider how Gods sweete providence, by the blessed practice of his holy Catholike Church, goes on, continuing our Christian ioyes, by the neere neighbouring solēnities of his Christ who hauing bene mercifully borne for us on Christmas-day, and the eigh

day after, graciously giuen to vs, this glorious day, is manifested to all the world in the persons of the three kings, the first fruites of the Gentils, wherein we were all comprised.

Affection. O my soule! how happy are we to haue gotten within the bosome of that Catholike mother: who neuer ceaseth to allure on her children with mlike and honie, or run after her sweet spouse? Now, with she, *he is borne for vs*: presently after, *he is giuen to vs*; and now againe, on this blessed day, *he manifested*, and made knowen to vs and all the world. And thus still by her multiplied solemnities of Christ, she magnifies our Christian eyes: she rowses vp our drowinesse, and awakes Iesus, who sometymes sleeps in vs: that is, she excites our faith, quickens our hope, inflames our charitie, while she renews the happie memorie of our young Emanuel, by proposing him againe and againe to our thoughtes. Be he neuer blest, who takes vs mercifully into the communion of this

happinesse. And let vs, my soules
neuer forgette, but alwayes giue
hartie thankes, for so greate a dig-
nation.

*Of Christian ioyes in the happie
beginning of Christs raigne.*

II. POINT.

Consider what hartie ioy we
should haue (had we the hartie
of children, and as truly desired the
Christs kingdome should indeede come
as we continually begge it euerie day
in our prayers, saying: *thy kingdome
come*) when we see so happie an
ouerture made by the vocation of
the three kinges; towards the ad-
uancement and increase of Christ
his Church and raigne? VVhen we
see, I say, our new-borne kinge
the Iewes, not onely diuulged
within the narrow circuite of Ieru-
salem by sillie shepheards, but publi-
shed and made knowen to all nations
by wise kinges; so that, generally
all kinges and nations haue euer
flocked into his saueing fold,

cheerfully haue put downe their
scepters and crownes in homage, at
his sacred feete.

Affection. Exult, my soule; exult
thou race of the Gentils; because
our light is come, and the sunne of
Gods glorie begins to shine in our
Land; true light of light appeares to
those that longe satt in darknesse
and in the shadowe of death. Noe
my soule, God is not the God of
the Iewes alone but of the Gentils
also; his name is not great in Israel,
onely, but euen all ouer the world.
Nay the perfidious and disloyall
Synagogue, is this day repudiated
and the Gentil is espoused. By the
faithfull Gentil, thy kingdome, ô
deare Sauour, is dilated ouer all
the face of the earth, and thy raigne,
shall dure for euer. And therfor, ô
all ye nations clappe hands, make in-
bilation to God in the voyce of exulta-
tion: singe ye to our God, singe ye: singe
ye to our Kinge, singe ye: because God
is Kinge of all the earth, singe ye wi-
sely. The Princes of the people are ga-
thered together with the God of A-
braham, he shall raigne ouer the Gen-

ills. Thus did the kinglie Prophet
teach vs Christian Gentils to sing,
so long agoe.

THE II. MEDITATION.

*Of the vocation of the Gentils in the
three Kinges.*

I. POINT.

CONSIDER that our pious and
mercifull Lord, not being the
God of the Iewes onely, but also, of
the Gentils (*who will all men to be
saved, and to come to the knowledge
of the truth*) limites not the riches
of his goodnesse within the confines
of Iewrie, but will haue them ex-
tended to all the world: so that he
calls not the Iewes onely in the per-
sons of the shepheards; but the Gen-
tils also in the persons of the Kin-
ges. If he had promises for those,
he is not without blessings neither
for these. If he haue Angells in a-
boundance to call those; he wanteth
not starrs to conduct these to his roy-
all presence, testifying by the birth

that he is noe acceptour of persons, but loues Iewe and Gentil, vnlearned and learned, poore and rich, and breathes by the holy Ghost where he pleaseth, subduing what hartes he pleaseth to his seruice.

Affection. Let vs then, ô my soule, imitating Gods mercyes, extend the assistance of our *cbsecrations, prayers, postulations, thanks-giuinges* to all men: to Iewes and Gentil; to such as are farre off, and such as are neere hand, to such as are in the Church, and such as are out of it, to poore and riche, to kinges and Potentates, be they friends or foes, protectours or persecutors: *For this is good and acceptable before God our Saviour.* (For alas what doe we know that we hate not a brother, while we thinke onely to hate an enemy?) Let vs pray, I say, first for our domestikes in faith, that they may increase in grace, and haue the gift of perseuerance. Next for those that yet beleeue not, *ut ex nolentibus fiant volentes*, that of such as will not beleeue, they may, by Gods grace, be made

beleeuers, sayinge with the holy Church, *etiam rebelles compelle voluntates*, compelle euen those rebellious wills; that obstinacie and blindness being subdued, Turke, Iewe, and Gentil, may be but one flocke and fold.

*How the kinges were called to
Iesus.*

II. POINT.

CONSIDER how the kinges came, and we shall presently find that our attentions are stopt by the Evangelist, with a word inciting to admiration. *Ecce, behold*, saith S. Matthew, *there came sages from the east to Hierusalem*. Nor is it without wonder indeede, that wise men should leaue their countrie, to come a greate iorney, to a forraigne land which had nothing common with them. And yet their errand seemes more strange. *They came & kying: where is he who is borne the sainge of t'e Iewes?* A demande, which, in likely hode, might haue

cost them their liues. And yet their
motiue seemes most strãge of all; for,
say they, *we haue seene his starre in the
east*. Should wise men, and Kinges,,
leauē their Kingdomes vpon the
onely sight of a starre, to looke out
one borne the Kinge of the Iewes;
and that in the midst of Iewrie;
where another Kinge alreadye rai-
gned?

Affection. O my soule, what can
we find here but admirations with
S. Paule? O the highnesse of the riches
of the wisdomē, and knowledgē of
God? How incomprehensible are his
iudgements, how inscrutable are his
wayes! VVhat doe we find, I say,
but effects of Gods great mercy
strangely and strongly working? For
certainly, their iorney, their de-
mande, their motiue appeare litle
lesse then madnesses in the eyes of
men; while yet, in the eyes of God
they are effectes of grace; and hea-
uenly wisdomē. For the starre which
they saw exteriourly, was seconded
by the grace which they felt inte-
riourly: and thence they vn-
dertooke the iorney; the grace

of the holy Ghost, knowing not sluggish delayes. The grace which they felt was a powerfull and conquering grace, and thence they feared not to aske for the kinge of the Iewes, euen in the face of the Tyrant. The starre which they saw, was the light of faith, and thence they giue for their reason, a thinge which reason is not acquainted with, an obscure, yet conuincing argument, of thinges which appeare not.

THE THIRD MEDITAT.

How admirable the kinges calling was.

I. POINT.

CONSIDER againe, with wonderment, this strange proceeding of the kinges: Abraham, its true, went out of his countrie too, his kindred, and his fathers house, and he was both admirable and prayse worthy therein. Howbeit this seemes farre to exceede that, Abraham went

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out, because he was commanded; because he was promised to haue another certaine place appointed him; because he had assurances giuen by God that he should be magnified &c. But they, had neither commande to goe; nor place appointed whither to goe; nor stayd they in any danger at home; nor were they allured with any advantageous promises abroad: but contrarily they were as free to stay, as goe; they knew not whither they went, nor whether they should find what they sought. And they were withall so farre from ayming at advantage or securitie, that contrarily they ran into apparent danger, and were readier to giue then to take, as appeared by the presentes they brought: and yet those sages came to Hierusalem vnder the guidance of one onely starre.

Affection. Admire, my soule, the wonderfull effectes of the hand of the most High-admire the wholly disinterrested, and truly kinglie hartes of these holy kinges. VWho, while they were no way necessita-

ted, noe way commanded, so freely
 vpon the sommons of one starre, let
 their countries and all, and came to
 him to whom none comes, vnlesse
 first drawn by his heauenly father.
 And yet how many starres haue we
 and we stirre not? how many kind
 inuitatiōs, and we answer not? How
 many heauenly callings towards Ie-
 sus, and alas we turne a deafe ear
 to them. But doe not so my soule
 doe not so: the neglect of heauenly
 fauours iustly irritates the boun-
 tifull Benefactour. If we be not able
 to goe before others by our good
 example, lets not sayle, at least. to
 follow them. Run on, run on by the
 holy example of the kinges whi-
 ther diuine inspirations, which con-
 tinually lay seidge to our hartes, (as
 so many heauenly messengers) doe
 leade vs. Lets be faithfull in this
 behalfe, and when ere the Bride-
 grome knockes, lets lay open our
 hartes and leaue them wholly at his
 dispose: neither expecting com-
 mands, nor questioning the man-
 ner how: Neither ayming at gay-
 nes, nor fearing or flying labour.

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posse nor danger. All is safe and
aynfull enough where Iesus lea-
es, and Iesus is looked for.

*That the kinges proceedinges are our
lessons.*

II. POINT.

CONSIDER that this proceeding
of the first fruites of the Gen-
tils, was to be a leading lesson to all
their posteritie. They had their
starrs, and so haue we. They obeyed
their starre, and so must we; if we
intend happily to find out Iesus.
Our starrs are the light of reason
hightened by the light of grace and
holy inspirations, vnder our Supe-
riours directions. These we are to
follow, nor doe we euer fayle in it,
but we swarue from the way, or loy-
ter in the way. Had the shepheards
bene ledd out of their owne coutrie;
they had bene misledd, lost much la-
bour, & mist of Chr. As the kinges,
if they had stayd in their owne cou-
ries, while their starre led the out of
their owne countrie to Bethleē, had

not found him. There are many mansions in Gods Kingdome, and he will haue vs ledd to them, by the wayes he pleases to marke vs out. This is his blisshed pleasure, which he pleases to make knowen to our hartes by frequent inspirations.

Affection. We must not, my soule, expect the priuiledge of being called by name, as was S. Paule: whether it be to reliquish our old badd wayes and inclinations; to find our Christ; or to follow him being already found. It is sufficient for vs to follow our owne starrs: to obserue when the spouse knockes at the dore of our harte, and to be readie to open, by the assistance of his grace, who stands knocking there. My soule, my soule, is it not by his mercy who made vs, that we hope to be saued? VVere it not reason then, we should follow his counsells which he manifests to vs by his inspirations? And if it be reason to follow them, by what reason doe we, or can we neglect them?

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THE IV. MEDITATION.

*That we must cooperate with Gods
grace.*

I. POINT.

CONSIDER yet further: that it
is not enough to obserue the
starre with the Kinges, and to hea-
re the knocke of the spouse, but we
must also with them, aske, seeke,
knocke at the gate. We must not
onely, I say, heare the knocke or
touche of his holy inspirations at
our hartes, but we must mutually
knocke at that diuine harte of his,
by frequent and feruent prayers,
crying out with the Kinge and Pro-
phete, *conuert me o Lord, and I will
be conuerted: draw me after thee,
and we will run:* and with our Kin-
ges all through the streetes of Hie-
rusalem: where is he, where is he
who is borne the Kinge of the Iewes:
for we haue scene his starre, we haue
heard the voyce of our beloued by
frequent inspirations, and to what

end, but to leade vs to his loue?

Affection. Yes, my soule, we may dissemble it, but we cannot deny it, euen we too haue seene his starre, we haue heard his voyce, and he hath said vnto our hartes, *I am thy saluation*; and he hath said it so that we haue heard it, and haue taken iorney vpon it: countrie, parentes, friendes, with all the fawning allurements of the world are forsaken. And what is now our expectation? Is it not our Lord, my soule? Is not he the whole part and portion of our inheritance? Is not he the whole substance we haue left vs? Ah! hauinge left, all by the assistance of his grace to finde him, lets make that our busines. If we suffer our selues for lacke of cooperatiō to be frustrated of that expectation, in vane behold we the starre, in vane began we to run, in vane doe we we lead a life which leades, not indeede to Iesus, but to death.

*How we ought to cooperate with grace
in seeking Iesus, by the example
of the Kings.*

THE 2. POINT.

CONsider that the Kings are not onely diligent and punctuall in setting vpon the search of Iesus, vpon the first light of faith that appeares to them, expressed by those words of the Euangelist: *we saw his starre in the east, and we came*: we saw and we came, noe curious disputes, noe sluggish delays, noe vane respects or interestes retarding the; but they seeke him with great patience suffering the labour and incommodities of the longe iorney of 800. myles; as also with great resolution and courage, not fearing to inquire for him in the midst of Hierusalem, saying: *where is he who is borne the King of the Iewes.*

Affection. Ah, my soule, is it not our vndertaking too, and intention, as well as the dutie of our whole life

to seeke for Christ with them? Yet
 and as long as we can sitt quietly at
 home without trouble, doe we not
 desire to find him and to reioyce in
 him? But alas! as soone as the la-
 bours of a longe iorney (our life) in
 our apprehension, represente them-
 selues vnto vs: when once tempta-
 tions, and dangers, and humane
 respects begin to stand in our way,
 our patience fayles, our courage
 forsakes vs, we fall to sleepe, or
 murmur; our life is irksome to vs,
 and we are almost readie to giue
 ouer our iorney in the midde-way.
 Alas, my soule, thus it sometymes
 farres with vs. And why? because we
 seeke not our new-borne King,
 with an entire, but a diuided harte,
 allowing a part of it for him, and a
 part for the world, and thence cupi-
 ditie taking off from charitie, weake
 charitie finds not his yoake sweete
 and his burden light, as it is indeede
 to true louers. **V**We will therfor
 continually pray that he who gaue
 the will to seeke him, would so in-
 crease charitie that we may haue pa-
 tience and courage to find him.

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THE V. MEDITATION.

How longe we ought to seeke him.

THE I. POINT.

CONsider yet further, that our kingly Guides seeke him with perseuerance to the end; putting noe other limite to their inquirie, but the finding him out who they seeke for. *Seeke our Lord saith the royall Psalmist, while he may be found, seeke his face alwayes;* not onely in the sunshine of prosperitie; and spirituall comfort: but also (and the especially) in the darknesse of aduersitie, and drinesse of spirit: As well while the starres hines, as disappears. While it shines, and vsiers their stepps, they springe on with speede: while it disappears they loose not courage nor leaue off their happie enterprise; but in the absence of their heauenly Guide, they haue recourse to earthly ones demanding of the scribes, *where is he who is borne the kinge of the Iewes?*

Affection. Deare Lord, if thou daignest to leade vs on in the way of thy search and thy loue, by the powerfull light and heate of thy grace, be thou euer blessed. And if it be thy pleasure to withdrawe, for à tyme, the comfort of thy presence, and leaue vs to tryall, be thou also blessed. If thou dost vouchsafe to draw vs, we will run in the odour of thy parfumes. And if it please thee to leaue vs in drinesse and desolation by thyne absence, we will neuer cease, for all that, to cry out continually? where is he, *where is he who is borne the kinge of the Iewes.* ha- uing still recourse to Heauen and earth. To earth by taking counsell of our Seperious, Directours, and Pastours; to Heauen, with an intire submission, dependance, and absolute confidence that our Redeemour liues. and will in due tyme deliuer vs; that the starre will appeare againe, and *conduct vs to the place where the child is,* and multiplie our ioyes, as well as theirs, with a huge increase of ioie, *gaudio magno valde.*

Where we are to seeke Iesus.

II. POINT,

Consider that the kinges find not him who is borne the king of the Iewes, in Hierusalem where they sought him, and where, humanely speaking, he was most likely to be found, in Hierusalem I say, that cherished citie which was preferred before all the Tabernacles of Iacob: nor in the statly Pallace of Kinges, how euer he was the kinge of kinges, and sought by kinges too. But in an obscure village, but in a poore groate or caue, a resort for brute beastes: but in a manger; vpon a loke of hay, betwixt an oxe and an Asse. So found they the young kinge of the Iewes lodged.

Affection. My soule, is it not true that we often seeke Iesus *in magnis & mirabilibus supra se*, in great and wonderfull things which are placed aboue our reach? In high contemplations and visions which we are not capable of? In thinges most spe-

cious and glorious, and best suteing
with our owne inclinations and
francies? V Vheras our humble kin-
ge Iesus is both more surely and sa-
fely found in pouertie, subiection,
solitude and disunction from the
world: in humble lodgings: meane
clothes, poore compaignie: and in
the totall abandonnement of our
selues and iudgements into the
hands and directions of Superiours.
Thus he exposed himselfe to be
found, by a graciousnesse which pas-
ses the comprehension of man and
Angell. Thus the good Kinges find
him: Thus seeke him, my soule, and
we shall not fayle to find him, a God
to adore; a kinge to protect; a man
to imitate, imbrace, vnd loue.

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THE VI. MEDITATION.

*Where or in what company Iesus
is to be sought.*

I. POINT.

CONSIDER that they found the
child Iesus with Marie his mo-
ther, saith the *Evangelist*. Had they
sought Marie alone without Iesus,
or not for Iesus, they had mistaken
their way indeede, since that she
though his mother, is but other-
wise his creature, while they seek
the Creatour. And had they sought
him who was borne the king of the
iewes, without, or otherwise than
in her companie who was the
Queene mother that bore him, they
would not so happily haue found
him. But in seeking the one they
found both. To wit they had al-
wayes a neere relation. Not soe
was the sonne of God determined
to be the redeemour of the world,
but Marie is looked vpon to be the
mother of that sonne and saviour;

noe sooner was he conceiued of the Holy Ghost, but he was conceiued and found in Maries sacred wombe: noe sooner borne, but found at her breastes: all his life tyme he was found with her, and at his death she was not separated from him.

Affection. Let Iesus then, my soule, be our cheife and last ayme and end, since all our actions which haue not him for their end are ay-med by the marke, he being that souueraigne good which our hartes incessantly seeke after. Yet lets not feare withall to make Marie the meanes to haue accesse to him. How euer the Kinges misse not of him, it is in her armes they find him. How euer the Scriptures, and Prophetes, and Preistes of the Law point them out the way, it is by her ministerie and fauour they come to the blessed sight of him. Its her priuiledge in shewing him to shew what's her owne. *Shew thy selfe then to be a mother, Blessed Lady, let our prayer by thy meanes be admitted by him, who being borne for vs vouchsafed to be thyne. Shew vs, shew vs thy*

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Iesus that blessed fruite of thy wombe, not after this exile onely, but euen now especially, while we liue in this heauie banishment.

*That Iesus ought to be sought
with pietie.*

II. POINT.

COnsider that as the Kinges undertooke their iorney with much diligence and punctualitie; and pursued it with great patience and resolution; so they conclude it with noe lesse pietie and religiousnesse. They haue left their Kingdomes, wiues, and children, with hopes to find a Kinge, a Sauour, a God: and in the end of their iorney they onely meete with, to the eyes of flesh, a poore stable, a poore manger, and a poore mayde, with a poore sucking child at her breastes. But to the eyes of their pietie, with which they looked vppon him, they discouer a Kinge, a God, vnder the forme of a seruant, a man; and falling downe they adore him.

Affection. O happie Kinges!

great is your faith which leaues all the world euer after to admire it, as we worthily doe this day! But the goodnesse and mercie and power of God whose free grace it was which wrought in their hartes both the will and performance, of this great acte of faith! They were not the keepers of the law & Prophetes as were the iewes. They had not seene and heard the admirable workes and wonders of his life and passion, wherby he proued himselfe both God and man, as we haue; and yet falling downe they adore him. O my soule, let neuer the excessiue, and almost incredible, greatnesse of the benefit, discredite as it were, the bountifull benefactour, but by how much more his loue doth exanitate him, and make him appeare lesse then himselfe in his life and passion, let vs by so much more beleeue, blesse, loue, and adore him for euer: because for vs it was that he was so lowe layd, for vs the cribbe, the manger, the hay, &c.

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THE VII. MEDITATION.

*With what puritie of intention Iesus
ought to be sought.*

THE I. POINT.

Consider that the Kinges come not onely out of their countrie accompanied with patience, courage, and perseuerance to find him, and religiousnesse and pietie to beleue in him, but also with puritie of intention (that one necessarie thinge without which the best of our actions are spoyled) for his owne sake, to pay him a debt of soueraigne worshippe due to himselfe alone. We came, say they (not to find ease, safetie or riches which we inioyed at home : nor to seeke new kingdomes, while we left our owne) but onely to find the new borne kinge of the iewes, to acknowledge him to be the kinge of kinges; and our selues and all the kinges of the earth to be his vassals, in a word

We came to adore him.

Affection. Learne, my soule, learne neuer to seeke God for any other motiue then himselfe. Let vs alwayes seeke him, to the end we may adore him, that is to cast our selues at his feete, acknowledging him to be all, and our selues nothing at all. Ah! while we may doe all our workes for a kinge, why will we loose them vpon any lesse worthy obiect? While all our loue is but too little for him alone, why wil we disperse it vpon creatures? Heauen and earth can afford nothing contentfull to the good Prophete but God himselfe. Such let our resolutions be, my soule, in all our patience, perseuerance, and actes of pietie, saying with sainte Augustin. *Thee I will, thee I seeke, thee I hope for; my hart hath said to thee, I haue sought thy countenance, Lord, thy countenance will I seeke.* Lets fixe vpon this, if we desire to be happie: lets ayme at noe other thinge then this, this alone will abundantly suffice.

*How being found he ought to be
adored.*

II. POINT.

CONSIDER how the good Kinges make their approches to Christ, and fall downe before him after the true Christian way: *not in word and discourse but in worke and truth* The Euangelists make mention of noe one word they vsed. Nor was it indeede so sutable to vse words in the presence of the eternall **W O R D** which lay speachlesse: nor doe they doubt but that he could read their hartes in presence, which he had powerfully reached at so great a distance. But their workes, by mysterious presentes, speake their hartes and errands. By gold they proclame a Kinge; by frank-incense they profess a God; by myrre they declare a man.

Affect. O, my soule, let vs diligently looke vpon these progenitors of ours, these Presidentes

of our faith. Let vs, I say, looke vpon their Christian behauiour and striue to imitate them. Let not so much words, as hartes, speake our humble sutes, and true submissions. Where we meete with the eternall word silenced, lets adore him in silence, *silence being the worshipp of Iustice*. Let the gold of our hartie loue, that burning gold of S. Iohn the Euangelist, publish him the Kinge of our hartes, ouer which we wish his absolute raigne. Let our feruent sighes, and sobbes, and incessant breathings after him, be our *frankincense*, testifying that he is the God and Authour of our beeing in whom we liue, moue, and are, all that we are. And let the myrre of our mortifications, and cheerefull sufferances, declare to all the world that he is the man that suffered and dyed for vs, leauing vs an example of patient suffering, which his blessed will is we should follow. Ah! thus doe; these words of workes, and hart, and willing suffering, speake lowdest, and most effectually in the eares of God.

THE VIII. MEDITATION.

*That the kinges historie represents
ours.*

I. POINT.

COnsider, and in the three
Kinges historie reade our ow-
ne, in their happines obserue our
owne f. licitie. For were we not all
deade in sinne which had dispersed
it selfe ouer all the veynes of man-
kinde? were we not benighted in in-
fidelitie and lay wound.d & impo-
tent, blind, naked, lame, poore and
miserable? were we not borne in a
forraigne land, farre from Bethleem?
where few seeke Christ, fewer know
we or care for him? was not Herode
the persecutor in our way, who pre-
tended to adore him, but indeed ha-
ted his memorie? Had we not, by
his gift, not onely the grace to be-
leeue in him, but the courage to be
readie to suffer for him; and the re-
solution to leaue parentes, countrie,
and all that was deare to vs, to find

him in pouertie, obedience, chastitie,
in a land which we knew not?

Affection. Lets giue glorie to God
and let the memorie of these blissings
of preference, take vpp the whole
capacitie of our hartes. We were
borne in the midst of a peruerse and
incredulous generation, and yet we
were culd out of it, that we might
not perish with it. Not by chance
(nor is there any chance with God)
but by choyce; not because we loued
him first, but he vs, and therfor he
drew vs taking mercy on vs. Not be-
cause we *willed or run*, but becau-
se he *would haue mercy upon whom he*
would haue mercy. Say then, my soule,
but say it hartily and incessantly with
the Psalmist: *I will singe the mercies of*
our Lord for euer: I will sound out his
prayse from generation to genera-
tion; and let all the world know by
the odour of our life, our workes,
and sufferings, how great thinges he
hath done to vs poore creatures of
his, which he hath not done to all
nations.

*The diuers operations of two Natures in
one Person.*

II. POINT.

CONsider the blessed & comfortable mixture of the diuers operations, and demonstrations of two Natures in one and the same Person. As man he lyes betwixt an oxe and an asse, in miserie: Yet as God he forgetts not his maiestie: but commands his Angells to call the shepheards to adore him: As man, he is subiect to childish shriks and teares. But as God, the Angells singe his *Gloria*. As man, he seemes neglected, vnknown, vnconsidered by all Iewrie. But as God, he strikes terrour into all the Iewes. Herode and all Hierusalem with him, are troubled at his birth. As man, the Kinges find him the King of the Iewes, whom they came so farre to seeke, in a poore caue, accompanied with a poore mayde, and their eyes reade him such as they see him, a poore child. But loo ing vpon his starre their constant guid, they conclude

him a powerfull God whom the
starrs obeye, and their harts instantly
breath after.

Affect. Be thou euer blessed, and
magnified. ô my lowe and mightie,
my abiect and powerfull Lord. Thou
art lowe, to come downe to my po-
uertie; high to rayse my thoughtes
& hopes towards thy riches Lowe
for my instruction, and humiliation:
high for my protection and defence,
Lowe to teach my proude hart that
all greatne Te ought to subiect it selfe
to this admirable humilitie of thyne.
High, to be our true refuge in all our
weakneses & deiections: but lowe
to conuince our hartes, that the true
highth of a Christian, is to be hum-
ble and lowe, with, and for his
Christ. *When I am infirme then I am
powerfull,* saith the great S. Paule.



A N

INTERTAYNEMENT for Easter.

THE I. MEDITATION.

The I. Christian ioy.

I. POINT.

CONSIDER that though the great God of all consolation suffers his seruants to fall into afflictions, desolations and sorrowes, yet they are not continuall. If there be mourning at night, there is ioy in the morning, yea and euen in the mourning too. The dolourous dayes past were spent in following our deare Sauour who suffered death it selfe for our loue, while we looked but on. Or if we euen dyed with him in our pious desires and resolutions: or seemed to indure worse then death it selfe, by our frèquent and tormenting tempe-

tations, they will not proue to death, but to Gods glory and our beatitude: they will produce more plentifull ioyes in rysing with him. For harke, while the teares are yet in our eyes for him being deade, an Angell assures vs he liues, and liues to dye noe more, but to raigne. *He is rysen, he is not here.*

Affection. Sing then, my soule, *Alleluia, Alleluia, Alleluia, Christ is truly rysen.* That he dyed, he dyed but once and for our sinnes: but that he now liues, he liues to God, the life of glorie for euer. His sufferances were but for a tyme: but his life and ioyes, and in him our too, are for all eternitie. *Alleluia, Alleluia, Alleluia.* If he seemed forsaken, it was but for a moment, and that for our consolation, for our example, to assure vs, that seeme we neuer so forsaken, suffering with Christ, we shall rise with Christ in newnesse of life, to a better life, the life of grace, the life of glorie. *Alleluia, Alleluia, Alleluia.*

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II. P O I N T

COnsideration. *He is risen, he is not here.* Noe, for Magdalene and the rest of the good women who had carefully obserued where he was layd: and who, as airely as carefully sought to find him where, they had secne him layd, find indeede the monument open, but misse of their Masters body, nor know they where they are to find it. Marie spies two Angells, but misses of the Lord of Angells, till she heares Marie pronounced, and so see's and knowes her deare *Raboni* who sent her backe (while she sought his dead body among the deade) to be the first preacher to *his breithren*, of the glorie of his liuing body among the liuing.

Affect. See, my soule, what ioyes sorowes bring forth, see how the returne of our deare Lord wipes away the teares from our eyes. See how true it is, that he foretold vs. *I goe from you, but to returne to you, I will not leane you orphans.* See the

fruites of a carefull attendance, and due perseuerance, which meetes with more then it lookes for; and finds all, euen amidst doubts, distrusts, and seeming despaire; where it feared to haue lost all. It finds not Angels onely, but the verie God of Angells, truly pious, truly good, the God of all consolation: who makes the weake ones of the world to confound the strong; a poore desolate Marie to be the first Apostle of the most important point of the faith of Christ. *Alleluia, Alleluia, Alleluia.*

THE SECOND MEDITAT

The 3. Christianiety.

THE I. POINT.

CONSIDER that our best friend, our pious Lord, the dearest husband of our hartes, who out of a goodnes beyond all comparifon, died ignominiously these daies past for our loue, is this daie gloriously risen: The newes is certaine; The

best beloued mother, the mourne-
full maides, the fearefull Apostles,
haue all seene him. *He is risen*, he is
truly risen, *Alleluia*. O what ioy!
what ioy! the poore innocent lambe
that we saw barbariously treated
and butchered, and slaine, to take
awaie the sinnes of the world, with
laying downe his life, *is risen* with
peace and reconcilement to the
world. *Alleluia, Alleluia, Alle-*
luia!

Affection. Ah, my soule, the
spouse of thy hart, who spent his
harts blood for thy saluation, is ri-
sen againe, and appeares to manie
for thy consolation; which though
thou seest not, as they (the Apo-
stles &c.) did, with thy bodily eyes,
yet faith makes thee as sure of it as
they were, that thy best friend,
thy most pious Master, thy dea-
rest spouse is risen, liues, and rai-
gues. If the thou hast indeed the hart
of a friend; the dutie and tender-
nesse of a childe, the ardent loue of
a spouse, reioyce my soule, reioyce,
and with exultation pay benediction
and honour, and glorie, and power,

to the tender lambe, who was slaine
for thy loue, for euer and euer,
Amen.

The 4. Ioy.

II. POINT.

Consideration. Yes my soule; the
newes is most certaine. He's re-
turned back with the woundes he
receiued; he carries the markes
about with him; certaine witnesses
as well of his painefull death as his
excessiue loue, his glorious resur-
rection. The incredulous Thomas
hath seene him, hath hid his fingers
in the holes of his hands, his hand
in the hole of his side, through his
wounds he hath felt his bowells,

Affection. O singularly good ne-
wes, my soule! O admirable gra-
cioussnesse! O what ioy! what ioy! It
was not iudged enough to that ma-
ker, and loue, and Sauour of man-
kind, to haue spent 33. yeares in a
familiar and common manner a-
mongst men, nay to haue spent the last

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droppe of his most pretious blood
in the view of all the world vnlesse
he returned to them againe in his
glorified bodie, to make good in ef-
fect, that he left them not orphants,
but made the wounds, which he
had suffered for them, the louing and
palpable arguments of his Resurre-
ction and presence.

THE THIRD MEDITATION.

The 5. Ioy.

I. POINT.

Consideration : Yes my soule;
Our harmelesse brother *Ioseph*
liues, and raignes, not ouer Egypt
only, but euen ouer all the world.
Gods sweete prouidence, and milde
mercie hath made vse of his bre-
therens malice, to magnific his ow-
ne power, and singular goodnes,
and euen to relieue their, and all our
miseries and wants. Our innocent
Isaac liues. Our *Ionas* is come safe to
the shore. Our sauing *Noe* hath pas-
sed the floud, and is secure vpon

An Intertaynement
the toppe of the Mountaine.

Affection. See ; my soule , how graciously he hath consummated all that was foretold of him. Obserue, how all the types of the olde lawe are accomplished in him. Our deare *Ioseph* liues , and raignes , and hath turned the worst of mans malice, to mans aduantage. Our *Isaac* dies not, but is reserued to afford the world a frutefull progenie of the faithfull. Our *Jonas* seemed only to be deuorwed, but is indeed , kept safe from shipwrack , to preach Gods power, where mans wisdome gaue all for lost. Our *Noe* is secured from the Deluge, not so much to people the world with sinners, as Heauen with Saintes. Liue then and raigne for euer , my sweete Saviour , ouer my soule , and turne all seeming disasters to the aduantage of thy glorie.

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The 6. Ioy.

II. POINT.

Consideration: Yes my soule, the tender child which was borne in Bethlehem, that true Nazarite, that innocent milde young-man of Galilee, is become now a Lion of the Tribe of Iuda, hath made a swift course, and returned with victorie, *Vicit Leo de Tribu Iuda*. Yes he hath wrought wonders, he hath killed death, ransaked Hell, subdued the world, and saies to our hartes. *Be confident children*, by sufferance, I haue ouercome the world, and so too, you may, and ought to ouercome it.

Affection. Ah, my soule, if that tender heauenly babe, who was no lesse then the wisdom of heauen, marked thee out the waie to it by Crosses, contumelies, and contempts; let not the wisdom of the world, which is true follie, point thee out an other, and deceiue thee. If that lambe of God, by suffering

death it selfe, be returned a victorious lion: neuer hope for victorie ouer the world, the flesh and sinne, but by patient sufferance of whatever Gods prouidence shall permitt to falle vpon thee; and by dycing to the world, and all its vanities. Suffer then, or dyc, my soule, with Iesus, that with Iesus, thou maist victoriously rise to a glorious life.

THE FOVRTH MEDITAT.

That Christ being risen, is to be sought,

I. P O I N T.

CONSIDER, that our lately dead Lord is risen indeede, an Angell assures vs so; *Surrexit. he is risen*; nor is there anie more doubt to be made of it; yet haue we assurance too by the same mouth, that *he is not here*, nor indeed can Magdalens care learne where they haue put him. If we loue him then, we must looke him, and looke him faithfully, not with despayring feare, but with confi-

dence to find him in his good time; for we are willed not to feare; *nolite timere*. Not among the dead, for we are told, he is risen, and dyes no more. Not finally in wordly delights, ease, and securitie, but in the midst of dangers, temptations and sufferances, for it is Iesus crucified, that we seeke.

Affection.; Ah, my soule, since the messengers of heauen haue assured vs that our Iesus is risen from his graue, I will no longer lye buried in earth; but will rise and goe to that good father of ours. Since our Lord and our life liues: we will no longer languish and dye, but I will seeke him, whom my hart loues, without feare: we will passe the watch, which the Iewish world, the flesh, and the Diuell, may sett to keepe vs from our Iesus. If, happily, where we seeke him, we find him not: Wee will neuer cease to seeke him, till we finde him, and hold him, and locke him vp in our harts.

*That we are to seeke him by S. M.
Magdalens example.*

II. POINT.

CONSIDER that though it be a most Christian practise with S. Marie Magdalen to follow Christ in his life, not to forsake him at his death, to reioyce with a great ioy in his Resurrection; yet it is not enough: wee must with her too vse diligēce to find him out being risen. In his life she is weeping at his feet. At his death neereſt to the Crosse, and last at his graue: but her vnwearied loue leanes not off there, she rests not; She's vp againe, verie early in the morning, whilst it is yet darke, to seeke him at his Sepulcher; it beeing her absolute resolution and practise, continually to seeke, till she finde him whom her soule loues.

Affection. : Let vs, ó my soule, put our selues wholly vpon the search of our deare Raboni, by the example

example of that blessed penitent, at all times, in euerie place, let our thoughts (as hers were) be vpo him, ouer night, and earely in the morning resolutely and incessantly crying out, thee it is I seeke, thee I desire, thee I hope for: to thee my hart hath said, I haue sought thy countenance o Lord, thy countenance will I seeke for euer: for all that seeke thee as they | ought, finde thee; and who finde thee, finde life euerlasting.

THE V. MEDITATION.

How we ought to seeke Iesus by the same example.

THE I. POINT.

Consider that it is not enough to seeke Iesus, vnlesse we seeke him as we ought. (truth it selfe assuring, that some seake him, and finde him not, and dye in their finnes.) That is, with diligence, with care, with cost, with vndaunted courage; with seruent loue, as S. Marie Magdalen sought him.

Affect. : O my soule let this dreadfull Doome prononnced by a Iudge, who cannot deceiue, or be deceiued (*you shall seeke me and dye in your sinne*) spurre on our drowinesse to seeke Iesus as we ought, with the blessed Magdalene; that is, with a timely diligence, with the whole care of our hart, as being the only necessarie thing; neither weighing what it may cost vs, nor fearing what may befall vs, while with feruent loue we looke for Iesus of Nazareth crucified.

II. POINT.

CONSIDER, that though the Natiuitie of our Sauour, was a day of great Ioy to all the world, because a Sauour was borne to it, and our young Emmanuel began to liue amongst vs, yet was that Ioy mixed with reares, and soone after with blood, as being the life of a God borne to labour and sufferances. And though the daie of the death of Christ was a subiect of greater comfort to all Christians, yet was

it clouded with the teares and lamentations of a God dying. But this glorious day wherein he is resuscitated or regenerated to a new life, is a day of perfect Ioy without all mixture of sorrow, a day of exultation and triumph, when our dead Master is risen to a life of immortalitie and glorie.

Affect. Reioyce, reioyce, my soule, in this great priuiledged day of Iubilie, with a full Ioy exempt from all mixture of sorrowe. This is a day which our Lord peculiarly made, representing in some measure the dayes of eternitie, which know no night; let vs exult, and spring with Ioy in it. Our young Emmanuel, who while some wept in cloutes, is clad with glorie, his lately torne shou'lders are now armed with impassibilitie; his bodie subiect to death, indewed with immortalitie. There are now no more bloodie sweates, noe more whippes, crowne of thorne, nayles, speares, crosses, to be feared. Death hath now no more dominion ouer him, *Alleluia, Alleluia, Alleluia.*

THE VI. MEDITATION.

We must ryse with Christ.

I. POINT.

CONSIDER : that as we haue ende-
 uored to dye with Christ in his
 Passion by compassion, diligently to
 seeke him, ioyfully to finde him, and
 happily to rise with him in newnesse
 of life, so must we especially stricke
 to make that new life become a per-
 fect imitation of the life of Christ,
 that that of the great Apostle may be
 verified in vs, and by our actions
 appeare to the eyes of others to Gods
 glorie : *I liue I, now not I, but Iesus
 Christ liueth in me.* That is, I am
 moued to what I doe by his grace
 according to his example, and for
 his loue.

Affection. For this, my soule, it is
 that we liue, for this we beare the
 name of Christians, that we might
 imitate what wee worshipp.
 vaine doe we celebrate the feasts of

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Christ, if we strive not to imitate the life of Christ. If we haue hitherto then expressed the image of our earthly father, by adhearing to earth, let vs now expresse our heavenly father, by aspiring to heauen. Lets then shew his *impassibilitie* by our eauenness, aswell in prosperitie as aduersitie; his *clariie*, by making the light of our good actions shine before men: our *agilitie*, by our prompt obedience and feruent charitie; finally, our *subtiltie* by peircing heauen with our harts, by feruent prayer.

II. P O I N T.

Consider what kind of life Christ ledd, which brought him to this new life, this impassible life, this life of glorie. And we shall finde it was in pouertie, humilitie, and abiection, in his birth. In labours, in temptations, watching fasting, prayer from his youth. At his death, in extremities, contempts, thornie crownes, infamous Crosses, withdrawings of all comforts, absolute

abandonements by heauen and earth.
Affectiō. We all pretend, my soule
 to be followers of Christ; must we
 not then resolue to take the same
 waie he tooke? Wee aime at noe lesse
 then to haue a part of his glorie, and
 can we wisely hope to attayne to it
 by other meanes then those that
 wisdomemade choice of in his owne
 person, and left vs to imitate? Can
 we iudge it reasonable, or decent, my
 soule, that while the Masters in la-
 bours, the seruant should lye at his
 ease? the Master in pouertie, and the
 seruant in plentie? the Master in the
 middest of contumelies, and the ser-
 uant in honours?

THE VII. MEDITATION.

*Of the blessed fruites of Chr. Resurre-
 ction.*

*That as well our dying as rysing with
 Christ are Gods giftes.*

I. POINT.

CONSIDER, that if we haue died
 with Christ by compassion,

sought him with diligence, found him with ioy, risen with him in newnesse of life, and striven to leade a life conforable, in some smale measure, to his, they are nothing else then so manie effects of his free grace; (without which, we are not able, of our selues, to thinke one good thought;) nothing lesse then so many new obligations. heaped vpon vs: obligations, I saie, to imploy the rest of our time here belowe without intermission, as the Angels their eternitie aboue, in ioyfull Alleluia's, that is peales of hartie Praise, and thankesgiuing for so great benefites.

Affection. Say, my soule, with the great S. Augustine: Let our Lord be alwayes magnified neuer my selfe, in no place my selfe, howeuer I haue profited, to what degree of vertue soeuer I may haue attained; but our Lord alwayes. Am I a sinner? let him be magnified, that I may be called to penance. Doe I confesse my sinnes? let him be magnified, that he may pardon. Doe I liue a good life? let him be magnified that he may guide me.

Doe I perseuere to the end: I let him be magnified, that he may glorifie me. Be he therefore alwaies magnified. *Let this alwaies be the iust mans profession, and the profession of all those who seeke our Lord.*

Fruits of Christs Resurrection.

II. POINT.

COnsider, how necessarie this Resurrection was to confirme our staggering faith, to erect our daunted hope, and to inflame our drooping charitie. *Wee did hope said the Disciples, as who should saie; but now we haue cause to doubt, and so should we all haue said, had not his resurrection been rendred vndoubted.* For what did his poore natiuitie speake, but a man borne in miserie? And what did his death preach, but a man dying in torment? But his glorious Resurrection, by sealing the truth of all the Prophecies, wonderfully hightens our hopes, and inflames vs with the loue of him, who

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through loue of vs, gaue waie to death, from which he had strength enough in three daies to raise himselfe.

Affection. Well might our weake faith, my soule, haue staggered, in seeing our God but a day olde: in hearing him weepe like another childe, in beholdinge him in pouertie, and miserie. Well might our faith haue been shaken, when we sawe a God most ignominiously dye. But now, seeing him gloriously rise againe, how can we doubt of all the rest? Nay, what may we not iustly hope for, from so much goodnesse, as would dye for vs, and so much power, as could rise againe? And how is it possible that our harts should not burne with his loue, who dyeing for ours, makes good the faith of his Deitie, by his so powerfull, so manifest, and glorious a Resurrection?

THE VII. MEDITATION.

*Other fruites of our Sauours
Resurrection.*

I. P O I N T.

CONSIDER as a second fruite of our Sauours Resurrection, a stong and constant hope of the Resurrection of our mortall bodie, being first subdued by death. Let the pagan Philosophers doubt, and dispute as much as they will, the resurrection of the dead, is the vndoubted faith of the Christians, after the resurrection of Christ, and by vertue of the same. For saith S. Leo, *If we beleene in him, what we professe with our mouth, in him we are crucified, in him we are dead, in him we are buried, and in him we rise againe.*

Affection. Yes, yes my soule, the Resurrection of my Sauour, hath put this out of doubt. Man is risen in him, and therefore we shall also rise and we confidently professe with

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holy Iob, that we know our Redeemer
lieth, and in the last day we shall rise
out of the earth and we shall be compas-
sed againe with our skinner, and in our
flesh we shall see God, Whom we our
selves shall see, and our eyes shall be-
hold, and no other: This hope is, laid
up in our bosome.

II. P O I N T.

CONSIDER, (as the third fruite of
this ioyfull and glorious day)
our Blessed Saniours triumph and
raigne ouer all the world, happily
beginning at Hierusalem, and exten-
ding it selfe to the uttermost confines
of the same, thereby making his
words, (*I haue overcome the world*)
appeare in effect. For if the world
had malice enough to haue razed his
name out of the hartes of men, by
his death vpon an infamous Crosse;
he contrarily, had goodnes and
power enough, by the same death,
to imprint his memorie much deeper
in their mindes, to abolish Idolatrie,
the worshipp of false Gods, and true
Diuels, and in their places, to esta-

blish the worshippe of one true God
ouer all the face of the earth: all
which, at this day, with much ioy to
true Christian hartes, we see effe-
cted. *Affection.* Reioyce my Soule, to see
that Gods goodnes hath turned the
malice of men to the aduantage of
his owne glorie, and their Saluation.
What excesse of ioy ought it not af-
forde to a true Christian hart, to see
the faith of a God-man, infamously
dyeing vpon a Crosse, willingly im-
braced all the world ouer. To see
that Crosse erected in triumph in
euerie place, To see regall and impe-
riall Crownes fall at the feete of it.
To see Idolles fall, and Diuelles flye
at the verie signe of it. Finally to see
Iesus of Nazareth crucified, acknow-
ledged, imbraced, magnified, ado-
red in euerie corner of the earth.

THE IX. MEDITATION,

I. POINT.

CONSIDER; how our Blessed Sa-
uiour appeares a true louer of
man, not only in his life, and at his
death, but euen after his Resurre-
ct on also. And still becomes all to
all, that he might gaine all. In the
garden he appeares a Gardener to S.
Marie. To the Disciples fishing at
sea, as a passinger, desiring fish. To
the two Disciples walking to Em-
maus, as a Pilgrime, who accompa-
gned them: to witt; whether we
seeke him with Magdalen, or we
follow our ordinarie imployments
according to our state and calling
with the Apostles, or wee walke bet-
wixt feares and hopes with the two
Disciples, Iesus forsakes vs not; for
Iesus also himselfe approaching went
with them, saith S. Luke.

Affectiō. Ah my deare Lord;
to what excesse doth not thy loue
goe: into what posture doth it

not put it selfe to gaine mans loue? For him he dyes, for him he riseth from death, he walkes with him, he talkes with him, he eates with him, he suffers his perfidious hand to sound his deare wounds. Ah my euer dearest Rabboui, how iustly may we saie with one of thy great Saintes: *Thou bestowest great blessings vpon vs, and euen carest vs least we might waxe wearie in the waye. Thou correctest directest, whippest, and smitest vs, lest we might wander out of the waie: whether therefore thou dost careffe vs, lest we might faint in the waye; or thou dost chastice vs, lest we might stray from the waye, thou deare Lord, art alwayes our Refuge.*

II. POINT.

CONSIDER with whom it is that Iesus doth willingly walke in the waye of this our pilgrimage; with whom he doth comfortably discourse, and you shall finde, by the example of the two Disciples going to Emmaus, that it is with such as seriously conferre together, or medi-

tate vpon those deare passages of the
life and death of our sweete Sauour.

According to that of the Psalmist:
in my Meditation the fire begins to burne
up.

Affection. Let vs then, my soule,
euer hence-forth, make it our chiefe
businessse, to meditate vpon the Pas-
sion of our sweete Sauour, let vs
willingly conferre with others vpon
the same subiect, and God will in-
fallibly make good what he hath
promised by S. Matthew: *Where two*
or three are gathered together in my na-
me, I am in the midst of them. He
will walke with vs, he will speake to
our hartes, and replenish them with
his heauenly blessings. And we shall
confesse with the Disciples, that af-
ter Meditation of him, and thereby
communication with him, our hartes
began to burne.

THE X. MEDITATION.

*How we may surely know Christs
Presence.*

I. POINT.

Consider, that Christ often-times leaues vs to sadd thoughts and doubts in the waye, and we apprehend him at a great distance from vs, or euen lost to vs, whiles yet he walkes with vs; which we may securely discern by what follo-
wes, To witt: if our thoughts be fixed vpon what past in Hierusalem these dayes past. If in contemplation thereof we thinke vpon, and applie our selues to what's humble, abiect, contemptible, and hard to flesh and blood, we may so, I say, be humbly confident, that Iesus is with vs vpon the way.

Affection. Why art thou sadd my soule, and why dost thou trouble me? Thy Iesus liues, and forsakes thee not, vnlesse thou forsakeest him.

first. He liues and raignes in thy hart, howeuer by his adorable prouidence, he lets thee not at all times perceiue it, *thy eyes being held*, as the Disciples were, *that thou maist not see him*. He liues in thy hart, I saie, while thy hart, how sad soeuer, saith constantly, *Liue Iesus*, that is, welcome be the humiliations, abiections, contempts, and drynesses, which by his permission fall vpon vs.

II. POINT.

Consider, that Christ left vs not only, in these daies past, a blessed example of sufferance for Christians to imitate, and afterwards accompanies vs in the waye to comfort vs, in the midst of our doubts and desolations, but also powerfully prouokes vs to the same by vrging his owne example, saying to his two Disciples, and in them to vs all, *ought not Christ to haue suffered these things, and so to enter into his glorie?* Affection. Thus, my soule, doth Christ seeme to dispute, and vrgue to our hartes. O fooles, and men of

flow hartes to beleue. The seruant is not greater then the Master. But the Master suffered, therfor the seruant ought to suffer. None can haue better right to his fathers inheritance then his first begotten and onely begotten sonne, but Christ the first begotten and onely begotten of his heavenly father, was to suffer, and so enter into his owne glorie, therfor the seruant ought to suffer too, whose right to glorie are but the effects and merites of Christs sufferances.

THE XI. MEDITATION.

I. POINT.

CONSIDER, that if as longe as we faile not to apply ourselves to the Mediration of Christs Passion, he failes not to accompanie and discourse with vs in our waye, certainly this also must infallibly follow, that such thoughts, and such companie cannot but proue happie to vs, and at Gods good time, turne all our desolations into delights, so that

foretold vs with his owne mouth:
*you shall be sadde, but your sadnes shall
be turned into ioy.* So too in effect wee
see it fared with the two Disciples,
who confesse; that their harts burnt
with loue while he spoke to them in
the waye.

Affection. Haue patience then, my
soule, and wholly confide in him
who is nothings but goodnes, and
who indeede is neuer neeter to vs,
then when in our troubles, we ap-
prehend him furthest from vs. He
loues vs, that deare Spouse of ours,
and loues to be loued by vs, and so
leaves vs to increase our desire, and
to be more frequently called vpon.
He loues vs, and so, as saith S. Paule,
giues vs not only to beleue in him, but
to suffer for him, and with him. He lo-
ues vs, and death it selfe cannot diui-
de him from vs. He goes, as he said
to dye for vs, and after death, retur-
nes to vs. He will not leaue vs orfants.
*In this verie hope shall my troubled
soule repose and rest.*

II. POINT.

COnsider, that if at anie time, Christ seeme to leaue vs, after he hath louingly walked along with vs, opened his Scriptures to vs, and inflamed our hartes, it is but to make vs the more earnestly desire his presence, and with the Disciples euen to force him to stay, that hee may more abundantly heape his blessings vpon their greedily longing hartes, saying: *Tarrie with vs, because it drawes towards night, the day being farre spent, and he went in with them.* Affection. Say then, my soule, and repeate it a thousand times, but say it with faith, with seruour, with hope, euen against hope, *tarrie tarrie with vs, ô deare Iesu, because we are sadd in thy absence; because thoughts arise in our hartes; because we suffer violence; because we begin to be benighted; and being in darkenes, iustly feare the Prince thereof.*

THE XII. MEDITATION.

I. POINT.

CONsideration Our Saviour, saith S. Iohn [*the dores of the Place being shutt where the Apostles were, assembled together for feate of the Jewes*] appeared in the midst of them, saying, *Peace be to you.* Consider how great a good this must needs be, and how deare it ought to be to Christian harts, which Christ the *Prince of peace*, soe frequently commends vnto them. Before he entered into the world, Peace was made all the world over. Noe sooner was he borne into the world, but presently after his fathers glorie, Peace was denounced to *Men of good will*; All his life longe, he preached peace and promised beatitude to the Peace-maker. When he was to depart out of this world, hee left Peace as an inheritance, *he gave Peace*; And now againe returning into the world, Peace is his first prayer or sermon to

his deare Apostles, *Pax vobis. Peace be to you.*

Affection. Deare Lord, make me loue what thou so much louest, and laudest, and so indastriously commendest vnto vs. Let it, in the first place, possesse mine owne distracted hart, calme it, and reconcile it wholly to thee; to the end that those mutinous subiects, my vnruely passions, may neuer rise vp against thy sacred orders. And then, let it extend it selfe to the hartes of all men, that a general peace may be concluded. Saie often, ô Lord, to all our soules, *Pax vobis*, but say it so, that we may heare it, and loue it, and enioy it.

II. POINT.

COnsideration; But what arguments doth he vse to his Apostles, and in them to all Christians, to induce them to what he commends so earnestly to them? Marrie the most pressing & conuincing ones, that euer could be produced; not words speaking to the eares, but wounds which by the eyes spoke to

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their harts. He shewed them, saith S. Iohn, *his hands, and his side*: Oh deare pressing and peircing arguments of a Gods peirced hands and side, graciousty imployed to subdue the bitternesse of our disunited and iarring mindes !

Affection Looke, my soule, looke vpon these conuincing arguments written in blood, the blood of a God. Looke vpon those boared hands, and let the sight of them, tye thy hands for euer from sowing the seedes of strife and contention. Looke vpon that open side, and see through it that diuine hart, which neuer harboured anie other then thoughts of peace, and not of affliction. Ah! let vs not loose that sweete inheritance of peace, which that dearest Master so frequently and feruently wished vs, and soe dearely purchaced for vs. *Behold his hands and his side.*

THE XIII. MEDITATION.

What this Peace is.

I. POINT.

CONSIDER, what Peace it was which our Saviour wished his Apostles, and we shall find it was no other then that which he left them, that which he gaue them, his owne peace, the peace of God which passeth all vnderstanding. *I leaue you my peace, I giue you my peace;* saith he by S. Iohn before his departure. My peace, not that of the flesh, but that of the Spirit, not that which is sought in sensuall ease, but the peace of a good conscience, which is found in the bottome of a cleane hart, and is a continuall feast to the soule.

Affection. Seeke still, my soule, what thou seekest, and what euery man sees, for peace it is wee all seeke, but seeke it not where thou art wont to seeke it, where painefull experience makes vs daily feeble we finde it not.

not. The world is a continuall warrefare, nor can it giue what it selfe hath not. The flesh is a continuall rebell, and wages warre incessantly against the Spirit; We can hope for no peace with it. Seeke then the peace of God and the God of peace, in the puritie of a good conscience, and in the feare of God, and much peace shall attend thee.

How Peace is to be found.

II. POINT.

COnsider, that if this Peace be Gods Peace, and euen the God of Peace himselfe, according to S. Paule, where are we then to seeke it but in God, and from God; as he is the preacher of it, so is he the giuer of it too, and euen the gift it selfe. If we seeke that which is his, and euen he himselfe, from any other hand, then from him, we willfully delude ourselues.

Affection. Yes, my soule, it is in God alone that we ought to seeke it,

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out of him it is not to be found. He alone is the Center of our harts; He made them to and for himself, and so they neuer can finde peace and rest till they returne to him. Many adventurous soules haue sought it in the varietie of the creatures, but in lieu of peace thy mett with warre. One of the wisest of them, hath left vs the assurance, that the whole collection of them, is but *vanitie of vanitie, and affliction of Spirit.*

THE XIV. MEDITATION.

How it ought to be conserued.

I. P O I N T.

COnsider, that the true waye to conserue a constant Peace, is to haue a continuall care not to violate Iustice, since according to the Psalmist, there is such a coniunction betweene iustice and peace, that they giue each other mutuall kisses, and will not be separated. Iustice consists in paying euerie one what is due vn-

to them. Loue to God, incomparably aboue all things. Loue to our neighbour as to ourselfe; and consequently an absolute hatred against sinne, whereby God and our neighbours are offended, iustice violated, peace banished: He knew it well who said; *My bones haue no peace before the face of my sinnes. There is no peace for the wicked man.*

Affection. Is it not true, my soule? are we able to denie it? Did we euer finde peace or quiet in the violation of either of these duties? While we offend God, can we hope to haue Gods peace? While we most vex others, are we not more vexed and perplexed ourselues? Haue we not too often been taught this truth by sensible experience? So visibly true is that, which truth it selfe pronounced, *there is no peace for the impious person.* Justice and peace will not be separated: they are alwayes lodged in the same breast.

*A second meanes how to conserue
peace of Christ is simplicitie of hart,
having our eyes still turned
upon ourselves.*

II. POINT.

CONSIDER that the second meanes to conserue Christian peace is first simplicitie of hart without dissimulation fiction or fraude, so that there be no iarring betwixt our harts and mouthes, which prouok afterwards a subiect of discord amongst kindest friends, and dearest brethren. Secondly; simplicitie in our proceedings, not troubling ourselves about many thinges, especially such as concerne vs not, but employing most care where we owe most dutie, about our owne proper actions. Thirdly, simplicitie of intention, referring all our thoughts, words, and workes, to the honour of God alone.

Affection. This simplicitie, my soule is that columbine vertue so often

commended and counfelled by my
sweete Sauour. This is that where-
in who wal es, he walkes in confi-
dence and assurance. This is that
simple eye of the soule which giues lu-
stre and worth to the whole bodie of
our actions. By this we conserue a
constant peace in our owne hartes,
peace with our neighbours, and pea-
ce with God. O blessed simplicitie,
thou great peace-Maker, be thou
for euer the inseparable companion
of my hart.

THE XV. MEDITATION.

*A third meanes to conserue Christian
peace, is shutting the Dores.*

I. POINT.

Consider that our Sauour blef-
sed the Apostles with the gift of
peace, when he found them toge-
ther, the dores being shut. The best
way to conserue the peace of our ow-
ne hartes and amongst our bretheren,
is to keepe the dores of our soules,

that is our senses, shutt. Letts shutt our eyes least they behold vanitie, which will proue affliction to our hart. Let vs shutt our eyes, least they looke too curiously into other mens actions which concerne vs not. Let vs shutt our eares against idle fables, and worldly rumors, which fill our harts with vaine fancies, and discompose our interiour peace. Finally, let vs put a watch ouer our tongue, least it pernitioussly blable out, what the eyes and eares idly tooke in.

Affection. If we loue peace, my soule, and quiet of minde, letts loue and vse the meanes to conserue it. If the doores lye open, infallibly it will not be longe kept, the enimie will enter and disorder the howse. Let vs then, my soule, for the loue of Christ, for the loue of our neighbour, and for the loue of our owne quiet, keepe those knowne passages of discord, continually shutt. What haue we euer gained by laying them open, but vexation to ourselues and others, and a late repentance; whereas by keeping them shutt, we

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possesse ourselues, in peace, and the
God of peace is in the midst of vs.
Amen.

II. POINT.

CONSider that when our doores
are thus shut vp, and the world
by that meanes shut out from amongst
vs, Iesus doth more frequently and
familiarily enter into our hartes: for
the Euangelist goes on, saying: *and
after eight dayes againe his Disciples
were within, & Iesus comes the doores
being shut, and stood in the midst,*
and said: peace be to you &c. Then
he leades vs, as he did Thomas, into
the secretes of his heauenly harte
by the hole of his side: and confir-
mes vs in faith by the familiaritie of
his presence, and makes vs absolutly
conclude with the same S. Thomas
Dominus meus & Deus meus.

Affection. Obserue, my soule, what
advantages accrue to vs by this vi-
gilant care of shutting the doores,
and liuing retiredly at home to our
selues. Iesus doth againe and againe
visite vs. He answers our secrete

desires. We touch him, we talke
with him, we behold him by faith;
and, by that secreete and sweete
communication, he affords so much
delight to our mynds, that our
weake faith is more and more con-
firmed; so that we cannot doubt but
that it is indeede our Lord Iesus, God
and man, who is present with vs,
and makes our hartes burne.

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AN INTERTAYNE-
ment for the Ascension
of our B. Sauour.

THE FIRST MEDITATION.

*That it is the Feast of most
absolute ioy.*

I. P O I N T.

CONSIDER that of all the fea-
stes of Christ, this bringes the
most absolute and accomplish't ioy
to all Christians which truly loue
Christ. The Natiuitie gaue him to
teares, labours pouertie and miserie.
The Circumcision to bloudshedding.
The Epiphanie (how euer he was
adored by a few) to the malice of
many; but this wipes away all teares
and bloud, and makes him adored
by men and Angells. And albeit his
glorious Resurrection shewed him
Conquerour ouer the world, death,

finne and the Diuell, yet did it restore him to the world againe; but this restores him to heauen, to the Angels, to his heauenly Father.

Affection. Let heauen and earth then, and all those that haue bene so happie as to washe their stoles in the bloud of the Lambe, conspire together with great ioy and iubilie, to sing the Canticle of the Lambe, saying with a loud voyce: *The Lambe that was slayne is worthy to receiue power, and dominie, and wisdom, and strength, and honour, and glorie, and benediction, on this most triumphant day, and for euer and euer. Amen.*

That it is a confirmation of our faith leauing noe doubt behind it.

In their sight he was eleuated &c.

II. POINT.

CONSIDER that the rest of the feastes of Christ left still some doubts in the heauie hartes of men, who are slow in beleeuing. The

Angells *gloria* at the Natiuitie was comfortable; but the childes teares, then, and bloud in his Circumcision, little perswaded the Presence of a God. To dye for sinners was an argument of greatest loue, yet it was deemed a follie by many. His Resurrection, though glorious, and apt to conuince, yet was it doubted by the most, and found some incredulous Thomases who would giue credit to it vpon noe lesse assurance then putting his hands into the wounds of his side; But this best and brightest of dayes leaues noe mistes of doubt behind it, where the eyes are witnesses of the power of a God, in raising God-man aboue the cloudes. At this sight we are forced to crye with S. Thomas *Dominus meus & Deus meus.*

Affection. Most iustly therfor, my soule, may we conclude with blessed S. Augustine, that the *Ascension* of our Lord is the absolute Confirmation of our Catholike faith. The ioyfull Natiuitie, indeede, brought the first hopes; the Circumcision gaue the earnest pennie in dropps; the sacrosanct

passion plentifully payd downe more then the whole debt, in floods of pretious bloud; the glorious Resurrection comfortably rayfed drouping hartes. But this day signes, scales and deliucrs the whole Deede of mans Redemption, neuer more to be doubted of: let vs exult & reioyce in it. *Alleluia, Alleluia, Alleluia.*

THE II. MEDITATION.

The first fruite of Christ's Ascension.

I. P O I N T.

CONSIDER that if by the first Adam man was banished out of Paridice. By the seconde Adam he was restored to Heauen: If by the first he fell lower then man, by the second he is rayfed about the Angells Archangells, Cerubines and Seraphins, being placed at the right hand of his heauenly Father. There is our nature praysed, magnified, adored by all those celestiaall Courtiers, in the person, and vpon the

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the sight, of that God-man.

Affection O admirable dignation!
To what a stupendious highth is
this, that mercy hath rayseed poore
lost man? O great God what dost
thou discouer in man that thou dost
so mightily magnifie him? And what
is the matter, that thou dost so put
thy heauenly hart vpon him? Ah,
my soule, looke vp to this dignitie
with a louing and gratefull astonish-
ment, and learne from it a holy pri-
de, to looke downe with disdayne
vpon the world and all earthly thin-
ges, knowing that thou art better
then they.

*The 2. fruite of Christs Ascension.
The rayeing of our hopes.*

II. POINT.

CONsider to what a high pitch
our hopes must needs ascend in
the Ascension of Christ, to see our
humane nature, in the person of him,
inuested in his heauenly fathers glo-
rie. Since in *Iesus-Christ*, as saith

holy S. Augustine, *there is a portion of the flesh and blood of every one of us; bones of our bones, and flesh of our flesh. For t^hy Sonne our God, did not take vpon him the nature of an Angel, but the seede of Abraham, being made like to vs in all things, saue sinne alone, witnesseth S. Paule.*

Affection. Say then, my soule, in an humble confidence with B. Sainct Augustine, where any part of me raignes, there I conceiue my selfe to raigne. Where my flesh is glorified, there I apprehend my selfe to be glorious: where my blood beares dominion, there I find my selfe to rule. Though my finnes keepe me backe, yet my substance and communication in blood, calls we on to a stronge confidence. My deare Lord loues the flesh which he tooke vpon him to seeke vs out, and saue vs. Herein, my soule, let vs place our whole confidence.

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THE III. MEDITATION.

*The third fruite of Christs Ascension.
The sending of the H. Ghost.*

I. P O I N T.

COnsider that our Iesus (hauing now absolutely accomplished his Fathers will , in performing the worke for which he was sent, and hauing put a happie periode to his painefull pilgrimage) hath left vs, yet we ought to reioyce, since it is to returne to his father: yes, to his father and our Father, to his God (in qualitie of man) and to our God. He hath left vs, but it is expedient for vs, it is to send vs another comfortinge Spirit which would not come to vs, vntilse he departed from vs.

Affection. Reioyce, my soule, reioyce, and how euer comfortable the presence of Iesus may seeme to thee, be alwayes willing to leane Iesus for Iesus, for the accomplishment of his will, for the aduance-

ment of his glorie. *If you loued me,* saith that deare brother of ours, *you would reioyce, because I goe to my father.* That is, to rest after labour, to glorie after ignominie; from the societie of men, to that of Angells, from man to God, *to your father.* Ah, my soule, let not selfe loue deceiue vs, ~~we~~ we loue not indeede Iesus as we ought, if we loue the sweetnesse of his presence, more then the accomplishment of his euer best and most adorable pleasure. Nor can we loose by that disinteressed loue, for by that meanes the God of loue, or God-loue (*Deus est Charitas*) the holy Ghost, is sent into our hartes.

*The 4. fruite of Christs Ascension.
The taking possession of our inheritance.*

II. POINT.

CONSIDER that if he be gone, and gone to his father and our Father, that comon Father of all of vs, it is but to take and keepe possession of that common inheritance, which

being his owne, by birth right, he purchaced for vs his coheires at a huge rate, at the price of his owne pretious blood: for we haue heard him selfe say by S. Iohn: *let not your hart be troubled. I goe to prepare you a place.*

Affection. O thrice happie Christians, yea thrice and a thousand tymes happie, I say, did we duely ponder, and rightly value our owne happines! Christ was borne for vs, he was giuen to vs, he laboured thirtie three yeares in our behalfe, he spent his pretious blood vpon the purchase of his *fathers and our fathers*, yea, his owne heauenly Kingdome for vs, and now for a happie conclusion of all, he is gone to take possession of what he has purchaced for vs. *Be not troubled* then, my soule, but reioyce with a greater ioy then euer, he is gone *to prepare vs a place*, a permanent place, a place of ineffable delight, of eternall abode in the bosome of *his father and our father*. We are not seruants but friēds, but children, but coheirs with Christ. We are not now pilgrimes, we are

gott home in him. We are citizens with
the Saintes, and God's Domestikes.

THE IV. MEDITATION.

*The 5 fruite of Christs Ascension.
The opening of Heauen Gates.*

I. POINT.

CONSIDER that if Iesus be gone,
it is still to be a Iesus to vs, still
to aduance the worke of our redem-
ption. Heauen gates were shut
against man euer since Adams disobe-
dience; and he (hauing first past the
gates of death, to breake vp the bra-
zen gates of Hell) is gone with
power to command the Potentates
of that Celestiall Citie to open them,
saying: *Lift vp your Gates o you Prin-
ces, and be you lifted vp, o eternall
gates, and the King of glorie shall enter
in.* That strong and mightie Lord is
at hand, who returnes from battell
with victorie.
Affection. Take courage then my
soule, the passage is layd open accord-

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ing to Micheas his Prophesie. He ascended laying open the way before them. Lets but follow our Capitaine and the place is ours, Heauen is ours: He hath shewed vs the way, Howbeit we must walke as he walked, in humilitie, meeknesse, Obedience, Chastitie, pouertie, patience &c. Nor must we imaginethat malice can ascende with the Authour of goodnesse: nor luxurie and lust with the Sonne of a Virgine: nor vice, finally, with the God of vertues.

The 6. fruite of Christs Ascension.
He goes our Advocate into Heauen,
and sends another into the Earth.

II. POINT.

CONsider that he is gone indeede; for while they all looked on, saith S. Luke, a cloud has taken him from the Apostles eyes. But he is gone vpon a most honorable and profitable employment for man. He's gone to carie vp man to heauen, and to send downe God into the Earth.

(establishing, as it were, a good intelligence, by a mutuall embasie, betwixt heauen and Earth) Man to God in heauen, as Aduocate to plead for man: and God to man in earth, to teach him all truth, to inculcate to him againe and againe what Christ had already taught; to inflame our hartes with the holy fire which Christ brought downe into the earth &c.

Affectiō. Yes, my soule, he is gone to carie vp that man Christ, to be Mediatour betwixt God and man, and to pleade the cause of man at Gods Tribunal. My sinnes are many and great, great, I say and many: but my Mediatour is infinite. I am able to pleade nothing but guiltie, dread Lord, guiltie. But my Aduocate hath wounds to shew, and blood which cryes lowder then the blood of Abel, and claymes mercy, as hauing payd more then my malice was able to contract. As often as that blood lookes redd from the side of that sonne who is sett at thy right hand, I beseech thee that the spots of my corruption may be washed away.

THE V. MEDITATION,

*The 7. fruite of Christs Ascension.
The presenting of freed Captiues to his
Father.*

I. P O I N T.

CONSIDER that our most Blessed Sauiour came downe from heauen to wage warre against the world, the flesh, and the Diuell: and now he returnes with victorie ouer them all, and brings backe the spoyle to the Court of Heauen in tryumphe [leading Captiuitie it selfe captiue] that is the captiue soules deteyned in *Lymbo Patrum*, which he wrested out of a stronge hand, and offers them to his heauenly Father, as the first frutes of his longe and painefull labours, and part of the purchase of the pretious bloud he had plentifully spent.

Affection. O what tongue of man or Angell is able to expresse, or what hart to conceiue, how gratefull this

returne and tryumph was to heauen,
 how agreeable this present was in
 the Almightyes sight, and how all
 the heauenly Israël reioyced to see
 our heauenly litle Dauid returned
 with such victorie, so ample spoyle.
 If the Conuersion of one poore sin-
 ner, my soule, cause such ioy among
 the Angells, what acceſſe of ioy muſt
 the ſecuritie of ſo many Saintes (who
 are to be their fellow-citizens for
 euer) cauſe in thoſe heauenly hartes?

*The 8. fruite of C. Aſcenſion.
 The raiſing our affections from the
 Earth.*

II.. P O I N T.

CONſider that our Blessed Sa-
 uiour is aſcended to heauen
 from which he deſcended, to carrie
 vp our hartes thither from whence
 they were fallen by ſinne; and to
 waine our affections from earth,
 and make them wholye Spirituall:
 according to that of the di-
 uine Apoſtle: if you be ryſen with

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Christ seeke the thinges that are aboue,
where Christ is sitting at the right hand
of God: mynde the thinges which are
aboue, not the thinges which are vpon
the earth.

Affection. O Deare Iesus, since as
well thy descention as thy Ascension;
yea all the mysteries of thy blessed life
and Passion, turne all to our vt litle
and vse, grant that we may make a
right vse of them, and whole turne
our hartes from earth to thee, that
though our bodies be imprisoned in
it for a time, yet in harte and affection
we may alwayes liue aboue with
thee, that we may truly say with S.
Paule: *our conuersation is in heauen.*

THE VI. MEDITATION.

I. POINT.

CONSIDER finally that since Iesus
our deare Lord and Master is
returned to heauen (as we are assured
by faithfull witnessles, who deliuer
by the mouth of S. Iohn, noe other
thinge then what they saw with their

eyes, what they looked vpon, and what their hands had handled of the WORD of life) there is indeede nothinge left vs in earth worthie to lodge a Christian hart vpon. He is our true life, and what liuing is there without life? He's our treasure, and where should our hartes be, but where our treasure is? He is our *Crucified loue*, and is not the soule wonte to be more where it loues, then where it liues?

Affection. Ah, my soule, how longe shall we be heauie harted, loue vanie, and seeke a lye? Shall we continue still in a languishing to death, rather then breath after life, and for life? Shall we lodge our hartes in earth, while our treasure is in heauen. Shall flesh and bloud force the soule from its owne nature and bent, and make it liue more where it liues then where it loues? O Iesu, my *Treasure*, my *Loue*, my *Life*, let not be so; but draw our drow sinell after thee, and we will run in the odour of thy sweete oyntement. Giue vs winges, deare Lord, and we will flye a pace vp after thee, and

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wholie rest and repose in thee.

*How our Sauiour went from
the Apostles.*

II. **C**ONSIDER that as our B. Sa-
P. uiours life in earth was who-
ly spent, in testifying his loue to man-
kind, and in heaping his fauours
vpon the same; so doth his last
moment vpon earth leaue markes of
the same goodnesse. For the Euan-
gelist represents this good father of
ours with his hands lifted vp to
heauen for vs, and imparting a bles-
sing to vs. To witt *the Preist for euer*
according to the Order of Melchisedech
hauiing ended all the bloudie Sacry-
fices in one, wou'd not departe
from his people till he left a blessing
vpon them.

Affection. Depart not, my soule,
from this heavenly contemplation. I
thou receiuest a blessing from thy
good Fathers hand. Stay with the
Apostles at his sacred feete till he
blesse thee with them. Vse a holy
and humbly confident importunitie,
when thou apprehendest that Christ
is about to withdraw himselfe and
leaue thee; saying with the good
Patriarke Iacob. *I will not, I will not*

*deare Lord, let thee goe till thou dost
blesse me with a blessing of pardon
for my sinns, of peace, of loue, of
vnion &c.*

THE VII. MEDITATION.

*How the Apostles behaued themselves
after their Masters departure.*

I. **C**ONSIDER that when the Apostles had beheld their Master mount vp *in the greatnesse of his owne power*, into the heauens, they stood as things quite deade to this world, without action or motion, saue onely that admiration, ioy, hope, and loue which boyled vp in their mournfull-joyfull hartes, fixed their eyes immoueably vpon the cloudes where their deare Master made his passage, till two Angells were sent to call them away from that contēplation, to act in Hierusalem according to their diuine Masters order and example.

Affection. Learne hence, my soule, to follow thy Iesus where soeuer he goes, be it to his death, his Resurrection, or his Ascension; and where as a body we cannot, lets with the

Apostles fasten our eyes and hartes vpon heauen, and neuer forsake him; saying, euer and a none, with that feruent *Sainte Augustine*, *calum penetrabo mente*: my harte shall peirce the heauens, and in thought I will be alwayes with thee deare Iesus. For ah! how sweete it is, to be continually sucking delightes from those sacred and sugered breasts of thy consolation!

II. **C**ONSIDER that there the Apostles stayed Prisoners, as it were, to loue and delight, till two Angels were sent to call them away from that sweete contemplation, to act in Hierusalem according to their diuine Masters order and example. But noe sooner were they called by those heauenly Messengers, but they obeyed, came downe from the mountaine, turned their contemplations, and admirations, into adorations and actions, returning into Hierusalem with great ioy, to prayse, blesse, preache and magnifie his name, in the Temple, & euery where; & to expect the coming of the holy Ghost according to his gracious promise.

Affection. It is doubtlesse a deare

and laudable delight, my soule, to flye vp by the winges of holy contemplation, to peirce the cloudes with him, to strike into that Land of plentie and peace whither he is gone, and to repose in him for euer. Haue you found the honie of heavenly contemplation? feare not to taste, & take it downe, yet so much onely as sufficeth least perhapps being filled you vomit it vp. But doth a voyce from heauen, a Superiours commande, charitie to a neighbour, Gods worke call you from it? ah fayle not, delay not to follow; neuer forgetting that the God of consolation, ought to be preferred before Gods consolations; his good pleasure, and his worke, before the delightes and pleasures he bestowes vpon vs.

PREPARATIONS TO receiue the holy Ghost.

THE FIRST MEDITATION

*The first disposition. The consideration
of our owne miserie.*

I. **C**ONSIDER, as the first disposition
P. **C**to the receiuing of the holy

Ghost, our owne nakednesse, miserie, and nothing : for if we conceiue indeede, (as indeede it is most true) that we are nothing, we haue nothing, we can doe nothing but onely by the assistance and grace of God, which is powred forth in our hartes, by the holy Ghost which is giuen vs; how is it possible that we should not make an earnest application to that good giuer of all best gifts, that now that the comfort of Christs visibie presence is taken from vs, he would bestow vpon vs that other *comforting Spirit*.

Affection. Looke downe, ô thou Almighty giuer of all good giftes, and behold the slaue that was redeemed by the wounds which thy Christ, my Aduocate, layes open before thee to plead for my pueritie. Looke vpon thy Christ, and take pittie on this languishing Christian of thine for whom he dyed; O Almighty father looke vpon this poore child of thine who lyes sicke of a palsie, and is cruelly tortured send downe speedily that *comforting Spirit* which thou art about to send, least he otherwise perish, for whose

safetie thy deare sonne spared not his pretious blood.

The 2. disposition, Humilitie.

II. **C**ONSIDER & lets vse as a secōde P. disposition ryling out of the truth of the former, as absolute a desire as we can possibly conceiue not to be knowne nor esteemed by any: or at least lets desire to be knowne as we knowe our selues, and as God knowes vs (that is to be poore miserable sinners) not as we deludingly appeare. This, as a reall effect of true humilitie, so is it the best har-binger to prepare a place for this heauenly Guest: for in whom, saith the holy Scripture, *will the Spirit of God rest, but in a hart that is mylde and humble &c.*

Affection. Studie to be a louer of truth, my soule, not of vanitie and lyes which haue alwayes proued emptie shadowes, and haue left nothing in our hands. Be sincere and iust, and striue to keepe iustice betwixt thy selfe and thyne owne harte, betwixt what thou appearest to be, and what indeede thou art: and desire not, that esteeme and honour, by others ignorance, be payd to thy cor-

ruption and sinfulness. Haue frequently in hart and mouth, *to thee alone ô Lord be honour and glorie, to me nothing but shame and confusion*: Because in thy sight I am a miserable sinner, and vnworthy of all respect. But thou, ô Lord, haue mercy.

THE II. MEDITATION.

The 3. disposition. A holy retreat.

I. **C**ONSIDER by the B. Apostles P. Example that the third disposition to receiue the holy Ghost ought to be a sacred solitude or retreat from worldly affaires, vane feares, fruitlesse sollicitudes; which disorder and take vp the house of our hart, which should be wholly kept for the intertaynement of so great a guest. The world was alwayes his, and our, worst enemye, and hates him. It were not to receiue him worthily to suffer his enemye to prepossesse the place. The designe of his heauenly hart, is, to speake to ours alone, and to make vs tast how sweete our God is. And farre unfit it were to mixe those pure delights

with the bitter-sweetes the world affords.

Affection. Lets then, my soule, strue to silence those, as importune as vnprofitable noyses and rumours of the world, which hinder vs to heare what Heauen speakes to our hartes. The world indeede is still whispering in the eares of our hart, and tells vs of I know not what delightes; but ah! they are not like to the Law of our Lord; that deare Law of loue which the holy Ghost sweetly breathes into our soules. They are not, they are not like it. They doe but promise feyned pleasure and peace, and pay certaine paines and affliction. Auant therefore deluding world: disband fond feares and sollicitudes, and leaue the whole hart for the God of loue.

The 4. disposition. Our owne earnest endenour.

II. **C**ONSIDER for the 4. dispositiō,
P. that this solitude is not to be spent in an idle and sleepe expectation without any cōcurrence of ours; but contrarily by how much the more we are remoued from the world in our thoughtes, by so much

more are they to be conuersant in heauen: for though the holy Ghost be a free gift, and could not be merited by all the endeouours of men, but proceedes from the vncompelled and free goodnesse of the father and the Sonne, who (the Sonne) by his sacred word promised, by his painefull Passion merited, and by his holy prayers preuayled for his coming; yet we see by the example of the Apostles and Primitiue Christians, that we are to make vse of our owne endeouours before we haue the happinesse to receiue him indeede, as dispositions to prepare our hartes against the receipt of so gteat a Gueste.

Affection. Noe, my soule, the God who made vs without our helpe, will not saue vs without our owne concurrence or cooperation. He will saue vs in qualitie of such as he made vs by his gift and grace to witt, reasonable and free Creatures. He hath taught vs to aske, to seeke, to knocke, nor shall we otherwise receiue or find the gate open. Nay he euen reproches vs, that being so longe, so continually with vs, our coldnesse yet as aeth nothing, *Nor would he*

ouer, faith sweete S. Augustine, so earnestly exhorte vs to aske, if he would not giue. Let slouthfull man blush then, since God is more readie to giue, then we to receiue. He's more readie to grant mercye, then we to be deliuered from miserie.

THE III. MEDITATION.

The 5. disposition. Prayer.

I. **C**ONSIDER, for the 5. disposition, P. **C**the primitiue and Apostolicall way to receiue the holy Ghost, as it is deliuered in the first of the Actes. *All of them, faith S. Luke were persseuering in prayer. We find the Apostles, to whom the promise was newly made, praying for the performance of it. We find the Primitiue Christians, and our Blessed Lady herselfe, at prayer. Nay euen our Advocate while he was yet with vs, told vs that he would pray to his heavenly father for vs in this behalfe, good reason then that we his poore clyents should ioyne in petition with him, and earnestly pray that that holy Spirit may be sent to vs.*

Affection. Let vs then, my soule, incessantly both day and night, aspire and breath after this holy Spirit, saying with blessed S. Augustine, Come ô thou holy communication of the Father and the Sonne, and prepare thyne owne habitation Come and visite the darke retreaites of our distracted hartes. Come ô thou clenser of sinnes, and curer of wounds. Come ô thou strength of the weake, and support of such as are readie to fall. Come, ô thou teacher of the humble, and destroyer of the proude. Come purifie this self-loue by thy sacred fire: enlighten this self-iudgement by thy cleare light: and breake downe this selfewill of myne, by thyne vnresistable power.

The 6. disposition. Vnanimous perseuerance in prayer.

II. **C**ONSIDER that the Apostles, & P. PRIMITIVE Christians Prayer, was accompayned with vnanimie and perseuerance. It was not slightly and distractedly run ouer in a short tyme, but they absolutely made it their busines, being shutt vp together, euen from the Ascension till Pentecoste, or the coming of the holy Ghost, vnanimously and instant-

ly begging and expecting that Best
gift.

Affection. Thus my soule, let vs
and all that loue the eternall loue of
the Father and the Sonne, pray vna-
nimously not with diuided hartes;
and perseuerantly all together, not
as though we were litle concerned,
or that we had not all one designe,
since we ought all to haue but one
hart. And ioyne in prayer with that
deare Mediatour and Aduocate of
ours, *to his father and our father* at
whose right hand he is still pleading
for vs his poore brethren according
to flesh, that he would dispatch
downe that holy Spirit of theirs,
into our hartes, to thend we may
all be but one by loue, and vnion,
with the father and Sonne and the
same Spirit, as they are but all one
in essence and substance; and that
our hartes may continue the pure
and chaste Temples of the holy Tri-
nitie for euer: Christian hartes thus
vnited are able to make a holy force
against Heauen and draw from thence
the *Spirit of vnion*.

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AN ENTERTAINEMENT for Whitsontide: or Meditations of the holy Ghost.

THE I. MEDITATION.

*That of our selues, without the ayde
of the holy Gh. we can doe nothing.*

1. *Point.*  CONSIDER, that
Man of himselfe, as
of himselfe, is not
able to think one
good thought, but all our sufficien-
cie is from God; & what God the
father, by his power, is able to per-
forme; what the Sonne, by his wis-
dome to inuent, is not executed and
applied vnto vs, but by the goodnes,
and loue of God the holy Ghost;

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whence S. Paule: *None can say, Lord Iesus* (that is, as he ought profitably to saluation) *but in the holy Ghost.*

Affection. See, my soule, in these diuine truths, thine owne sufficiencie, that is, thy pouertie, and meere nothing. We are not able to worke one good worke, nor saie one good word; nor euen conceaue one good thought; but all, euen all our sufficiencie, is from that great Giuer of all good giftes. So that we may well pronounce with the holy Church *without thy power* (ô diuine Spirit) *there is nothing at all sound in Man.* If then all our strength be from him, let all our addresses be to him. If we indeede acknowledge our owne impotencie, let vs betake our selues to his omnipotencie. If flesh be weake, let's haue recourse to the Spirit. Let loue leade vs to this God of Loue, and expose our coldenes to the fire which he visibly brings downe from heauen this day, saying; *Veni &c.*

What the H. Ghost is.

2. *Point.* Consider what the holy Ghost is, he is no other thing then the Spirit, that is, the spiration and

of the Holy Ghost.

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breathing of the Father ad the Sonne: for as mans hart, by his mouth, breatheth, or produceth a breath, so God the Father by his sonne, produceth the holy Spirit. Or els, as the soule by the vnderstanding of an amiable thing, doth produce, or breath out loue, Loue, which is no other thing then the spirit or breath of the affection, So doth the father by the Sonne, breath out the holy Ghost, who is no other thing, then a chaste and holy loue, produced and breathed out, by the father and the Sonne, whose mutuall loue it is.

Affection. O diuinely sweete breath! Heauenly deare Gale! Coeternall tye of two eternall persons! Sacred commerce! holy communication of the omnipotent father, and his only begotten deare Sonne! O essentiall, ineffable, inflamed loue, who neuer burnest, and art neuer extinguished! graciously slide into, and burne this frosen hart of mine. Thou hast freely preuented me, and reuiued me, while I lay in a dead slumber, and neither sought thee, nor thought on thee. Doe not, I beseech

thee, forsake me, whilst I am inuoking thee. I desire with the whole strife of my hart to desire thee. The loue of my soule, couets to loue thee. Nor can I without thee. Grant that by thee, I may soueraingly loue the father, and the Sonne, and Thee. Three diuine persons in the veritie of one Deitie, whose mutuall loue thou art. O God the holy Ghost, giue what thou commandest, and command what thou wilt.

THE II. MEDITATION.

*What kind of Spirit the H.
Ghost is.*

I. *Point.* **C**ONSIDER, that though the holy Ghost be a Spirit, Spiration, or breathing; yet is it not like that of Man, which is a Spirit which passeth and returneth not; nor like to the Angells, which are Missionarie and seruing Spirits; nor like to that which our Sauour Iesus-Christ deliuered vp, when he said: *into thy hands I commend my Spi-*

of the Holy Ghost. 5

rit. To witt: his soule. In fine, it is no created Spirit, but an immense, increated, diuine Spirit, intrinsecall to God, yea, God himself, the third person of the B. Trinitie; the same God with the Father, and the Sonne; proceeding from them by an eternall, spiration; and therefore, coequall, consubstātiāll, coeternall with them, and equally adored and glorified together with them, as Lord, and life-giuer.

Affect. Let me loue thee, ô thou deare eternall, immutable, and euer permanent Spirit, and loue of the father and the sonne; let me loue thee. And as thou proceedest from that one only, more then most blessed eternall will of the father and the Sonne, and becomeest naturally and substantially one only God with them, before time, so grant, that my will, in time, by the participation of thy heate, and thy grace, may so lovingly adheare to that diuine will, and be lincked together, in so perfect a bond, of true friendship, that there be but one will betwixt heauen and earth, God and Man. That that may be as true

ly meant and accomplished, as frequently pronounced: *Thy will* (that is, that source of life, of libertie, of eternall loue) *be donne in earth as it is in heauen*: that by such conformitie, resignation, and adheasion, we may all become but one Spirit with thee. *That the H. Ghost is a heavenly gift.*

2. *Point.* Consider further, what the holy Ghost is, and you shall finde, that he is a gift, but a gift sent vs from heauen, a gift which contains in it the whole collection of all good things; a gift prepared from all eternitie to be bestowed vpon men, better thē which, there neither hath, or shall, or can be any giuen, or imagined, euen by the wisdom of heauen itselfe: for it is euen that best gift, that perfect thing, which descended from the father of lightes, with whom there is alwaies a permanent plentie.

Affection. 4. O most noble, most admirable, and more then most excellent gift! ô incomparable, immense, and inestimable liberalitie! ô incomparable dignitie of mans soule! Man was farre from dreaming of

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Angels could neuer haue imagined it. God himselfe could giue no more the God in a gift. Ah my soule, the verie heauens can giue no more then we possesse. They are diuine truches we speake, the great S. Paule assures it. *Know you not, that your members are the Temple of the holy Ghost which is in you.* And againe: *The Spirit of God dwelleth in you.* Well may we glorie in this absolute assurance of so incomparable a gift and guest. But forget not, my soule, what followes: *But if anie violate the in Temple of God, God will destroy him.*

THE III. MEDITATION.

The Holy Ghost is a permanent gift.

1. **C**ONSIDER, of what a permanent plentie and blisse poore man is possessed by the bountie of this heavenly gift, which is accomplished with all perfections. It is a gift, it cannot then be recalled; it is our owne, nothing being more ours then what is our owne by free gift.

Its a free gift, it was not bought, or borrowed, but freely bestowed. Loue then was the cause of it, loue, which is an efficacious wishing well, or wishing good to the beloued.

Affection. Ah, my soule, this heauenly gift, is no lesse absolutely permanent, then superlatiuey excellent; and no lesse sure (as to externall force) then a huge possession. The thecuish world cannot robbe it: The power of darkenes cannot wrest it out of our hands. The God that gaue it, takes it not awaie. *Non deserui nisi deseratur.* He forsakes not, vlesse he be first forsaken. Selfe trecherie, at home alone, can hazard it; selfe disloyaltie, can loose it: hatred for loue, by consent to mortall sinne, can driue this Loue, this gift, this God out of dores.

2. *Point.* Consider from whom we had this good gift, and we shall find it came from all the three persons of the holy Trinitie: *I, saith the Father, will powre out my Spirit upon all flesh. I will aske my Father, saith the sonne, and he will send you another comforter. I will send him to you, saith he againe.*

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And, the holy Ghost (saith Sainte Augustine) is so giuen, as God's gift, that he is also his owne gift; he is both the gift and the giuer. All the three persons in the B. Trinitie were imployed in mans creation, and all are imployed too about his sanctificatiō. We will come to him, to witt, the father, sonne, and holy Ghost, and we will take up our Residence with him.

Affection. Blesse, ô my soule, that Father of lightes, that good giuer of all good gifts, who sent his holy breath or spirit downe vpon vs. Blesse that Lambe of God, who by his death, merited that blessing for vs. Blesse, in fine, that holy Spirit, who was himselfe both the giuer and the gift, and graciously came vnto vs. Be they, Blessed, and prayesed; magnified and glorified, in the vnitie of one Deitie, for euer. And let our earthly Trinitie, neuer forgett this mercy. Let our Memorie faithfully represent it to our vnderstanding. Let to our vnderstanding continually ponder, ruminare, and deliuer it to the will. And let the Will embrace,

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injoy, and carefully locke vp this Present of infinite loue, with all the loue, ioy, and Iubilic of hart, imaginable.

THE IV. MEDITATION.

What we receiue indeede w^hen we are said to receiue the Holy Ghost.

1. **C**onsider, that by receiuing of the holy Ghost, we receiue the substantiall, or consubstantiall vnitie, charitic, and sanctitie of the father and the Sonne, according to S. Augustine. *The most firme, and indissoluble bond or tye of the holy Trinitie.* The sacred kisse of the father and the Sonne, by their mutuall loue from all Eternitie, whereby they loued the iust, euen with the loue of their owne hart (saith S. Richard de S. Victore) which is the holy Ghost.

Affection. Ah my soule, how ineffably greate blessings are these which faith layes before vs! And we consider it not, or rarely and coldly

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reflect vpon them. O did we frequently looke vpon it with a liuely faith, how would our thoughtes be wayned from this base world. How euer we are in it, we are not made for it: the heauens haue other thoughtes for vs. The true cause of our being here indeede, is to adheare to God by loue, & to *become holy, as our heauenly father is holy*, and to that purpose, the holy Ghost, the verie vnitie, loue, and sanctitie, of the Father and the sonne, comes downe to dwell in vs. Ah my soule! Let vs neuer forgett this astonishing, and oppressing graciousnesse.

2. *Point.* Consider, yet further, that it is not the vnitie, charitie, and pietie of the father, and the Sonne, which we receiue onlie, but truly and indeede we receiue the person of the holy Ghost, with grace and charitie; nor is he in vs by Essence, Presence, and power only, as he is euery where, but in a more deare, neere and intimate manner, as in his Throne or Temple *For doe you not know*, saith S. Paule, *that you are the Temple of God, and the Holy Ghost*

doth dwell in you. And againe: *Charitie is diffused into our hartes, by the hely Gost, who is giuen vnto vs.*

Affection. Yes, saith S. Augustine, that good God, is present to his faithfull, not meerly by the grace of visitation, but by the presence of his Majesty. It is not now the odour of the balsome that is spreadd abroad, but the verie substance of the sacred ointment it selfe. By which, according to S. Iohn, we shall be taught all thinges. O great, great and most admirable mysterie, which is yet so familiar to vs Christians! O most excellent and incomparable visite, and gift of the proper person of the holy Ghost! O God what a singular fauour is it, to haue God, the true God, really and personally dwelling in our hartes? O what hartes ought they to be, which haue the happinesse, to be the Mansion of such an inhabitant?

THE V. MEDITATION.

The excessive loue of God, shewen to man, in sending the holy Ghost.

R. **C**ONSIDER with S. Augustine: that God the father moued by meere mercie, sent his sonne to redeeme his seruants: he sent also the holy Ghost to adopt the same seruants into children. He gaue his sonne, for the price of their Ransome; the holy Ghost, for a pledge and assurance of his loue; and reserves himselfe all whole, for the inheritance of the adopted. So much did he desire mans saluation, that he employed not only what was his, but euen himself also, to that effect.

Affection. Doe we beleeeue this o my soule? but doe we beleeeue it indeede? That such a sonne was sent for such seruants? That seruants, and such seruants, were adopted into sonns? into coheires? into the participation of the diuine nature? By the meere mercy of the Father? by the

bloud of the sonne? by the loue of the holy Ghost? Doe we belecue it, I say? yes, yes, we belecue it, my soule. We dare not, we cannot deny it. Credo Domine, we belecue it, O Lord, yet helpe our incredulitie in this behalfe. We belecue it in words, and in hart too; but our actions, our gratitude, our loue, speake it not, confirme it not to the world. For to whom should all the redeemed slaues actions belong, but to his deare Redeemour? Vpon whom should all his loue be sett, but vpon one that so loues him? And to whom should he reserue himselfe wholly, but to the God of heauen who reserues himselfe wholly for him?

2. *Point.* Consider what an excessive goodnes and charitie it is, that this immense, and infinite Majestie, who walkes vpon the wings of the windes, and sits vpon the Cherubins; who fills heauen and earth, being assisted with millions of millions of Angells, would yet daigne to take vp his seate in a poore corner of mans hart; to grace that miserable worme of the earth with his

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presence, diuinitie, and sanctitie: and therby with the participation of his diuine nature. Ah! could we iustly weigh mans nothing, and Gods Maiestie, we should neuer be wearie with admiring and tasting the dignitie of this great worke.

Affection. *Ah Domine, cognoscam te, cognoscam me.* O Lord grant me light to know thee, and to know my selfe, that by such knowledge I may happily and gainefully loose my selfe in the admiration of thy excessive graciousnesse. For what am I indeede compared to thee but extremitie of miserie compared to infinite Maiestie? but nothing, and nothing compared to him who *is all in all*? But not so much as one little droppe, to a boundlesse Ocean. And yet this Maiestie, is graciously pleased to take vp his Residence in this miserie. This *All*, will lodge in this nothing. This Ocean, will ouer-flowingly possesse, and please himselfe in this droppe. How happens this to me, that not the Mother of my Lord, but euen my Lord himselfe comes vnto me, resides in me, takes vp his deare delights

in my poore harte? Ah, my soule, let our dearest delightes be to possesse him, to please him, to magnifie him, to glorifie him for euer.

THE VI. MEDITATION.

Gods excessive love to man.

1. **C**ONSIDER, how great and
Point. ineffable the pietie of our Redeemer was towards vs, as S. Augustine obserues; who carried man vp to heauen, and sent God into earth: What a care hath our Maker to repaire his workmanshipp! Behold, a new medicine is againe sent downe from heauen! Behold, Maiestie dargnes againe by his owne presence, to visit the sicke! Behold, diuine things are againe mixed with humane, the holy Ghost is become a succeeding Vicar to our Redeemer; that what the one had begun, the other by a peculiar vertue, might consummate; that what the sonne had redeemed, the holy Ghost might sanctifie, what he had purchaced, he might conserue.

Affection. Too too much are thy friends honored, my dearest Lord. Their principallitie is exceedingly beyond all measure confirmed by the presence of thy holy Spirit. Ah, my soule, what doe the heauens seeme to make of vs, what rate putt they vpon vs, while we vnderalue our selues? The holy Trinitie may seeme to be wholie imployed to saue vs: while we are busie to sell our selues away, for moments of transitorie pleasures, for vanities, for lyes. Our thoughtes are languishing after the hopes of I know not what delightes which the world promiseth; while our dearest delight ought to be, to receiue, in hand, more then we are able to conceiue. Ah, my soule, what dearer delight could euer mans hart wish for, then to be deliciously oppressed with heauenly plentie?

2. *Point* Consider, the vnspeakable honour conferred vpon man by the presence of the holy Ghost. He receiues, saith S. Basil, à Prophetical, Apostolicall, and Angelicall dignitie; being, before, but earth and ashes, abiection, and rottennes. Yea,

saith he, by vertue of this presence, euerie holy soule, becomes à God. *Ego dixi Dī estis*: I haue said, you are Gods, and all sonns of the highest. For who adheares to God (which is done by loue in the Holy Ghost) is one Spirit with him.

Affection. Good Iesu! what is man, that thou dost so magnifie him? or what is the sonne of man, that thou dost so place thy hart vpon him? VVhat did Gods mercy discover in our miserie, my poore soule, that he should honour it with a dignitie due the Prophetes, Apostles, Angells, yea euen raise it to a certaine vnion with himselfe? For this it was that Iesu-Christ, while he was yet in this world prayd so ardently to his heauenly Father. I pray, saith he, that they (his Apostles &c.) all may be one, as thou (ô heauenly Father) in me, and I in thee, that they also in vs may be one by participation, by charitie, by grace, by glorie: O vnspeakable deere vnion! ô more then most Blessed Communion betwixt God and man!

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THE VII. MEDITATION.

To what end the holy Ghost comes.

1. **C**ONSIDER, that the holy
Point. Ghost comes vnto vs, to
purge, illuminate, and perfect our
soules; and to reforme them to the
image and liknes of God, to which
they were made; thereby to make
them partakers of himselfe. (He
being the diuine sanctitie) in this li-
fe; and disposing them to a more nee-
re, and noble likenes thereof in the
life to come, to which euery cause
strives to produce effects like to it
selfe: it followes then, that the holy
Ghost endeauours to make the soule,
which it doth inhabit (which is the
soueraigne perfection and dignity of
a reasonable creature) feruent, spiri-
tuall, holy, and diuine.

Affection. **V**Why doe we then my
soule, remayne in our wonted lan-
guishments? why doe we still liue in
league with our accustomed imper-
fections (making reflection what

they are, and how often we haue had the light to know them, and resolution to amend them) our Lukewarmnesse in Gods seruice; our impuritie of harte; our ingratitude to God for his innumerable giftes, and graces &c. VVhy doe we, why doe we, alas! resiste the designs of the holy Ghost? His aymes are to purge our hartes, and we remayne in our impurities. To illuminate vs, and we affect darknesse more then light, (we feare to know his will least we might be oblidged to doe it.) To burne our hartes, and we persiste in our coldnesse. To render vs spirituall, holy, diuine, and we continue, indeuoute, carnall, and earthly. Alas, my soule, is not all this too too true?

2. *Point.* Consider, that the holy Ghost comes to be the Soule of our Soule, and to furni h vs with all things necessarie to the perfection of our spirituall life, euen as the soule of our Bodie giues force to the great diuersitie of the functions & actions of the senses, and faculties of the said soule, as farre as is necessarie to our naturall life; for what want wee

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which this Spirit brings not? If light
and knowledge of truth. He is truth
itselfe. If strength. He is power it-
selfe. If heate He is a consuming fire.
Are we sicke? he is the Phisitian and
the Phisicke. Is the cause of our eter-
nall reconcilement to be pleaded be-
fore the dreadfull Tribunall of Gods
Maiestie? He is our Aduocate. Are
we oppressed with temptations and
tribulations? he is our comforter, our
Deus & omnia, our God, who is to vs,
all things.

Affection. It is not, it is not from
this body of ours, that the same body
hath life, motion, action, and vigour,
but from the soule, without which
it remaines an vnprofitable bulke of
corruption. Nor is it from the soule,
that the soule liues, remembers, vn-
derstands, wills, but from God who
gives the life of the soule. Nor doth it
live, vnderstand, or will any
thing profitably, but by his grace
infused into our hartes by the holy
ghost. Come, then, oh comethen,
O holy Spirit, and be our light,
our truth, our fortitude, our fire, our
our, our Phisitian and cure. Proue

our second Aduocate to the heauenly Father, together with that deare Lord of ours, who both merited thy sending, and graciously sent thee. Proue our comforter in our tribulations, temptations &c. Proue finally *our God, and our all.*

THE VIII. MEDITATION.

Of the advantages or fruites of the Holy Ghosts Coming.

1. **C**ONSIDER what huge advantage we receiue by the coming of the holy Ghost, and we shall finde, that thereby we are taken into the participation of all the blessings, and riches in some measure, which our Blessed Saviour possessed in plenitude and fulnesse. *The Spirit of wisdom, and understanding. the Spirit of Counsell, and fortitude: the Spirit of science, and pietie; and the Spirit of the feare of our Lord.* These are the seauen lightes, or seauen Lampes by which the faithfull are enlightened: *Wisdom*, is a light by which

we know Superiour things. *Vnderstanding*, a light, by which we discern interior things. *Science*, a light whereby we know inferiour things: *Counsell*, a light by which dangers are discovered; *Fortitude*, is giuen to repulse and master them; as *Pittie* to mollifie the hardnesse; and *Feare*, to subdue the pride of our hartes.

Affection. Blessed be the Father of our Lord Iesus-Christ, who mercifully sent his Sonne to saue vs sinners. Blessed be his only begotten Sonne, who spent his most pretious blood and life vpon the worke of Mans Redemption. And blessed be the holy Ghost, whose infinite loue, plentifully bestowed those good giftes vpon vs, which were purchased for vs by Christs merits, whereby we haue light and strength to walke; and without which, like sensuall men, not knowing what belongeth to Spirit, we had wandred in darknesse, without either the true knowledge of God, or ourselues, & had quailed with feare, through want of *Fortitude*, where there was nothing in neede to be feared; and for want of

Councell, had not feared him whom we ought to feare, *who can throw the the bodie and soule into Hell fire.*

2. *Point.* Consider the excessive loue of God to Man, in the distribution of these gifts; The verie same which were giuen in their full extent to that flower of the field which sprung from a sprigge of the stocke of Iesse, Iesus-Christ, the first begotten among manie bretheren, the same, according to each ones measure, is bestowed vpon vs too, the younger bretheren. We are regenerated and borne againe by the same Spirit, saith S. Augustine, by which Christ was borne. By the same Spirit, according to faith, is Christ formed in the hart of euerie one of the faithfull, by which according to flesh, he was framed in the Virgins wombe.

Affection. O ineffable, incomparable, and neuer enough admired goodnesse of God! O vnspcakable and neuer enough considered dignitie of Man! Man presented with the same gifts of wisdome, understanding &c. of which the Sonne of God was possessed! The Eldest brother and the younger bretheren, assisted with the

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the same helps towards heauen. The adoptiue children, sharing in the same prerogatiues with the naturall Sonne; hauing the same Spirit to quicken, moue, strengten comfort, and replenish them. The same Spirit, I saie, to frame Christ in the harts of Christians, which framed Christ Iesus in the sacred wombe of his Virgin Mother. O my soule, let vs neuer so farre forgett this dearenesse, this dignitie, this transport of loue, as by a degenerous conuersation to stoop to things so farre belowe vs, as are all the fugitiue toyes which the world is able to present vs.

THE IX. MEDITATION.

*Of the aduantages, againe, of
the Holy Ghosts Cominge.*

1. **C**ONSIDER, that though
Point. Mercie had abundantly
provided for mans instruction in all
vertue, by the incarnation and holy
life of Christ &c. Though wisdom
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had admirably inuented, and goodnesse had graciously put downe the too too plentifull price of mans redemption, the pretious blood of a God, a most soueraigne salue to cure the most desperate leprosie; yet had it all profited nothing, had not the application been also made, by the meanes of increated loue, the holy Ghost, in the Sacrifice, Sacraments, and suffrages of this life.

Affection. Our cause, my soule, was alreadie gained by our B. Saviours merits, against the world, the flesh, and the diuell; but the decree was not yet put in execution. The purchase of our libertie was indeede made, at the price of his pretious blood, but we were not yett put in possession of our right; we were yet, on our parts, by the assistance of the holy Ghost, to negotiate vpon the talents and riches left vs, by the meanes of our cooperations in good workes, and patient sufferance of tribulations, *to accomplish the things that want of the Passions of Christ*, as saith S. Paule. All his labours, and actions, and passions are mine, but I must al-

so labour and suffer with him, if I will
raigne with him. *He loved me*, that
deare louer of man, *and deliuered*
himselfe vp for me. But I must also
loue him, which none can doe but by
the assistance of the holy Ghost.

2. *Point.* Consideration : Christ
was borne to the world, and yet it
either knew him not, or knowing
him, remained in its wonted mali-
gnitie, coldenesse, infidelitie. He wat-
ched, fasted, prayed, and yet few were
moued thereby. He preached,
wrought cures and miracles, and
notwithstanding found but few fol-
lowers, saue some poore fisher-men,
and others, lead for the most part, ei-
ther by their owne interests, or cu-
riositie. But when the holy Ghost on-
ce breathed and brought downe fire
vpon them, what admirable effects
did they not produce?

Affection. Come then, ah come
then, thou holy Spirit, and purge &
consume the malignant humours which
obstruct my hart, inflame my colde-
nesse, ah helpe my infidelitie. Re-
new, and reuiue in my memorie those
many, long, & painefull watchings,

and fastings, and prayers, preachings
and passions of my sweete Sauour,
that I may euer run with speede in
the odours of those perfumes. That
I may testifie to all the world, with
the Apostles & primitiue Christiāns,
that it is in memorie and imitation
of Iesus of Nazareth, who was igno-
miniously crucified, and by the ver-
tue of his holy Spirit, that I doe what
ere I doe.

THE X. MEDITATION.

*In what manner the Holy
Ghost came.*

I. **C**ONSIDER, that the co-
Point. ming of the holy Ghost
was preceeded and accompanied
with a subdaine sound (like to a great
lowde, and vehement blast of wind)
which came from heauen and filled
the whole howse &c. Thus it is, that
the hand of the highest is wont to
worke a happie change on the harts
of men.

He powerfully thunders downe

from heauen, and forceth his passage through our deafe eares, by frequent, feruent, and redoubled, inspiration: *Rise vp thou that sleepest, and rise vp from the dead, and Christ will enlighten thee.* And he cries so lowde, that howeuer we neglect, we cannot deny that we heard his call.

Affection. Noe my Soule, we cannot denie it: Hee hath preuented our harts with strange blessings. He hath often cried out with a lowd voice, and replenished the whole howse of our harts with this sound. *I am thy saluation I am thy exceeding great reward. Life is short and vncertaine, Eternity endless: God is iust and dreadful: and who is able to liue in eternall flames?* And these words haue often clouen to our very hart rootes, and we haue found ourselues intrenched on euery side, and we haue had nothing to oppose against them, but certaine slow and sleepey delaies: behold, I will shortly sett vpon such and such a good worke: or subdue such or such a vice, which raignes in me, and shortly it shall be done; And yet, what is notorious, and we can-

not deny, with the Iewes, we strive to suppress, and stifle the grace of the holy Ghost in our hartes; And yet are we still detayned, by verie toyes of toyes from concluding an absolute league of perfect friendship with the God of our hartes, who laies so close a seige to them.

2. *Point.* Consider that the holy Ghost had formerly appeared to the world in diuers formes. As at Christs Baptisme, in the forme of a *Doue*, to teach the followers of Christ, with what innocencie and candour, and with what fecunditie of good works they are to behaue themselves. At his transfiguration, as a *bright clowde*, to intimate the shewres of heavenly grace, which he plentifully powres downe vpon vs, and the fatherly protection he pleaseth to take of vs. But this daie he appears in *fire tongues*, signifying that he comes to establish *legem igneam* a fire law, a law of loue and charitie, which were it practised, according as it is taught, it were able to set all the world on fire.

Affection. Though all thy appro-

of the Holy Ghost.

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ches, motions, inspirations, and apparitions (ô diuine Spirit) be worthily euer most welcome to me: yet nothing comes so home to my harts desire, as these flames of fire which intimate a law of loue, and in that conquering name, ought to subdue all hartes: For what doth mans hart loue indeede, but loue? What chaine of gold, could euer so deliciously draw vs, as the chaines of humanitie and charitie; where beloued force, proues absolute freedome? *Ardeam ex te totus ignis sancte. O holy fire let me be wholly burnt by thee. O fire which euer burnest, and art neuer extinguished, doe thou inflame me. O thou light which dost euer shine and art neuer darkened, doe thou enlighten me. O how my verie hart desires to be inflamed by thee. How sweetly dost thou heate? how secreetlie dost thou shine? how delightfully dost thou burne?*

THE XI. MEDITATION.

*How we may know whether the
H. Ghost liues in vs.*

1. **C**ONSIDER that the certain-
Point. One keeping of Gods com-
mandeméts, giues vs a certaintie that
we loue God. And who loues him,
certainly remaynes in God, and God
in him. And in this saith S. Iohn, *we
know that he remaines in vs by the holy
Ghost which he gaue vs.* If then our
owne hartes reprehend vs not of the
breache of Gods commandements,
we may haue a wholesome confidence
in his goodnesse and mercie, yea, a
morall certaintie, that we stand in
Gods grace and fauour, and that the
holy Ghost, doth dwell in our hartes.

Affection. Happie is the Soule
which hath this testimonie in herself,
for certainly it is a continuall and a
most delicious feast to her hart, since
it becomes thereby a very Paradise
in earth, the throne, the temple, the
heauen of God. O what a singular,

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superexcellent, Angellicall, Seraphicall honour is this! To be the house of God, and to haue God to be our house and harbour! To remayne in God, and God to remayne in vs. Is not this indeede to begin to be Angels, and to haue our whole conuersation with God? Yet beware, my soule, let him that stands looke that he fall not: it is yet in earth that we possesse this heauē; where the world, the flesh, and the diuell continually surround vs. Their snares are layd, and charitie is lost in a moment. It is not enough to haue the holy Ghost for the present; but we must further, (to be able to overcome all our temptations) begge the continuance of his presence, vertue, and power, by our incessant and ardent prayers: saying with the good Disciples, *mane nobiscum Domine, stay with vs, stay with vs, ô Lord.*

2. Point. Consider that the presence of the cause is neuer more surely knowne then by the effects. And the principall effect which the increated Charitie, the holy Ghost, produceth in our hart, is Charitie *de Spi-*

ritu Sancto. And Charitie, saith S. Paule, is patient, benigne, she enuieth not, she dealeth not peruersely, she is not puffed vp; she is not ambitious; She seeketh not her owne, she is not provoked to anger, thinketh not euill, reioyceth not vpon iniquitie, but reioyceth with the truth, suffers all things, beleaueth all things, hopeth all things, beareth all things; in fine, she is cheerefull, longanimous, milde, modest. &c.

Affection. If then, laying our hand vpon our owne harts, we find by an impartiall Examen, that we are truly patient in Croffes, afflictions, and difficulties (be they corporall or spirituall.) If benigne & milde in words and behauour, not arrogating too much to ourselues, or seekeing our owne aduantages. If we enuie not the good of others. If our hartes swell not, nor peruersely oppose our neighbour, but sweetly support him, entertaine a good opinion of him, and hope well of his proceeding; we may hopefully conclude, that the finger of the holy Ghost is in the worke, and sweetly moues, gouernes, disposeth all.

THE XII. MEDITATION.

*The Holy Ghosts presence gathered
by the effects.*

1. **C**ONSIDER yet further the
Point. Effects of the holy Ghost
in the B. Apostles and Primitive
Christians : And the first is, that they
began to speake with diuers tongues,
according as the holy Ghost gaue
them to speake : and those tongues
were imployed, not to boast nor vant
their owne knowledge, and giue
themselues the glorie of it, but to pu-
blish *the great workes of God*, to all
Nations, and to speake intelligibly
to Partians Medians &c.

Affection. And wee too haue
power, ô my soule (by the assistance
of the holy Ghost. If we be faithfull
in following the blessed motions
which he graciously inspires into our
hartes) if not to speake all tongues,
at least in our owne only language,
to make ourselues intelligible to all
nations. Let vs speake Gods great

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workes by our actions; *let our light so shine before men, that they may see our good workes.* Let our ioy, peace, patience, benignitie, mildnesse, modestie, the fruites of the holy Ghost, appeare, & infallibly none will be found so great a stranger as not to vnderstand that language of heauen, and together with vs glorifie our heauenly father, who blessed our hartes with those good gifts, with which the world is too little acquainted.

2. *Point.* Consider as another effect, that ioy in the holy Ghost, the newe wine of the Gospell, which so feruently boiled vp in the hartes of the Apostles, that they seemed no more to be themselves, but to be transported, and translated into new men, and to strike the hearers with astonishment, to see those poore rude fishermen, simple Galileans, who neuer were suspected of much learning, speake so powerfully, and intelligibly to the hartes of all present, while yet some turned it to derision, others ascribed it to drunkennesse.

Affection. O sudden and powerful effects of the holy Ghosts work-

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ing, who breathes where he will, and when he will, and how he will, which worldlings are more readie and capable to misconster and deride, then to feele or vnderstand. *These are effects of new wine.* Say they. Yes, saith S. Augustine, it is euen so indeede: *with this new wine, and this excellent cupp, are the hartes of the faithfull daily inebriated. Thus are they druncke, who for the loue of God, and their soules health, flye their parents and Countrie, of their owne accord, and abandonne the parents of their bodies euen to find out other new ones of their soules. Being free, they desire to line in subiectiō: being noble, they fall in loue with abiection. They preferre abstinence before the delights of full tables: watching before sweete sleepe, and pouertie before riches. Such effects, my soule, hath it pleased God of his infinite mercie to worke in our hartes. So haue wee been deliciously druncke with the chaste wine of his cellers, begetting virgins.*

THE XIII. MEDITATION.

*More effects proving the H.
Ghosts presence.*

1. **C**ONsider as another effect
Point. Of the holy Ghost, their
undaunted courage in openly pre-
aching the miracles, Resurrection,
Ascension and Glorification of Iesus
in the face of his proud persecutors
who had but a few weekes before, put
him to an ignominious death. This Ie-
sus, saith S. Peter (who was wicked-
ly slaine by you) hath God raised
up againe, whereof we are all witnes-
ses. Let all the house of Israel know
most certainly, that God hath made
this Iesus both Lord and Christ, w^hom
you crucified. And those undaunted
wordes stricke the harts of three
thousand which were converted that
day.

Affection. Is then the sweete and
mellifluous name of Iesus in our har-
tes, and is it from that abundance
that our tongue speakes? Doe we ma-

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ke it our busines to beare out that blessed name (which is the only one ynder heauen wherein we must beseeched) before the face of the Tirant, at the perill of our liues and liberties? Doe we endeaour to print in our owne hartes, and the hartes of all men, this sauing truth, that that Iesus which died for vs, rose againe, ascended into Heauen, and is there gloriously seated, at the right hand of his heauenly father? know, my soule, for certaine, that such blessed effects, issue from the presence of the Spirit of Iesus, the holy Ghost: and reioyce in it with a chaste feare.

2. *Point.* Consider yet another effect of the presence of the holy Ghost, which is a loue to heare the word of God, and a constant adhearing to, and perseuering in Apostolicall Doctrine, frequent Communion, and feruent and vnanimous prayer, with reuerence and feare. Such was the practise, of the primitiue Christians, who, as in Acts 2. were perseuering in the *Doctrine* of the Apostles, in the communication of the breaking of Bread, and Prayer.

Affection. Obserue, my soule; what the first fruites and feruour of the Spirit ledd the primitiue Christians to, and neither feare nor fayle to follow them. They perseuered in the doctrine of the Apostles. And shall we giue eare to the new-found fancies, and pious imaginations of new masters? *If any, saith S. Paule, euangelize to you (were he an Angell) besides that which you haue receined, be he accursed.* They communicated euery day, and shall we be backward in it, when laudable custome, and conueniencie calls vs to it. They continued vnanimously together in publike prayer. And shall we run into corners, and more please our selues in our deuotions of our owne inuentions? Noe, noe, it is the publike and vnanimous prayer of the faithfull, that infallibly peirceth heauen; and leaues our harts comfortable testimonies, that the holy Ghost resides therein.

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THE XIV. MEDITATION.

*The H. Ghosts presence known
by the effects.*

1. **C**ONSIDER againe as an-
Point. Other argument of the H.
Ghost, the loue of vnitie of harts, and
communitie of our substances. *The
multitude of beleeuers (the primitiue
Christians) had one hart and one sou-
le, neither did anie say, that ought was
his owne of those things which he pos-
sessed, but all things were common vnto
them; nor was anie needie among them.*
From this blessed vnion and Com-
munion did S. Augustine, and the
rest of the first founders of religious
orders take the platforme of their
proceedings. *These, saith he, were the
first that heard: How good and how
pleasant a thing it is for brethrento
dwell in one: but that fraternall loue
and vnion stopped not there, but that
exultation of Charitie descended downe
to posteritie. Thence it is that in reli-
gious houses, to this day, there is*

but one hart & one soule, one celler, one panteric, one purse, one comon designe, to loue God aboue all things and their neighbour as themselues.

Affection. O Blessed vnion! ô happy communion, which composeth euen a heauen in earth! In thee, noe *myne and thyne* is heard, *those cold words*, which are the source of all dissension. In thee there is a perfect imitation of the B. Trinitie, where many are one; three persons and one only God: many operations but one will, one and the same Spirit working them all. Many Attributes, but one and the same comon substance. So, saith S. Augustine, in a Monasterie *they liue so that they all seeme but to compose one man.* They are *many bodies, but not many hartes.* Many operations, but all guided by one will. Many offices, but all vling one comon substance or stocke. And all this that Christians may become one by charitie, as Christ and his heauenly Father are one in Deitie. If we embrace and loue this vnitie, my soule, behold Charitie, and the holy Ghost certainly dwells in our hartes.

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How the holy Ghost raignes in vs.

1. *Point.* Consider finally that the holy Ghost doth not onely liue, but gloriously raignes in our harts, as it did in the primitiue Christians, when we doe not only willingly, but euen ioyfully endure contumelies, contempts, temptations, tribulations &c. for the name of Iesus, yea, euen glorie in them, for the loue of that name; for so did the Apostles Acts. 5. *They went from the sight of the Counsell reioycing, because they were accompted worthie to suffer reproache for the name of Iesus.* So the Christian Iewes suffered the losse of their Goods with ioy, hoping for a better and a permanent substance. And S. Paule, *I abound with ioy in all my tribulations I enen glorie in them.*

Affection. O my soule, if we finde this ioy in the holy Ghost: this *omne iudicium* in sufferance with Iesus, let's reioyce, reioyce, and springe with ioy, because our reward will be great in heauen. But reioyce in our Lord, the good giuer of this heauenly abundance; the holy Ghost raignes in vs. Marrie if we finde not this

ioy, this glorie in tribulation, yet
 find patience and resignation, with a
 desire of this, reioyce notwithstanding,
 the holy Ghost liues in vs. And
 he that begun this good worke will
 perfect it, (haue we a little patience)
 and will confirme and establish it, at
 his good pleasure; cease not, in the
 interim, to emulate (how euer we
 find not ourselues yet in tearmes to
 performe) *those better giftes*: what we
 haue we haue from God, and what
 we haue from God, comes from the
 order of his wise prouidence, *one thus*
and another thus, according to the
 measure of Christs plenitude. Cease
 not to *aske, to seeke, to knocke*. Truth
 hath promised by the mouth of Eze-
 chiel, *that what is weake, he will*
strengthen, and what is fatt and strong
he will keepe and feeds &c.

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THE XV. MEDITATION.

How the Holy Ghost is contristated and weakned in vs.

1. **C**ONSIDER that euen as the
Point. Soule is seene often to
 languish in the bodie, by reason of
 manie infirmities, in such sort, as
 though indeed it liue, yet it seemes
 to be depriued of liuely motion, sen-
 se and vigour, so the soule of the sou-
 le, the holy Ghost, is so contristated,
 as it were, by the multitude of veniall
 sinnes, especially if our affection be
 placed vpon them, that it seemes to
 be depriued of actiuitie; that is, the
 partes wherein it resides, leaue off to
 be prompt, feruent, flourishing and
 fruitfull, leading a drooping and
 rowlie life, and expecting, in a man-
 ner, the first faire occasion to perish.
*How doe many little sinns being neglec-
 d kill, saith S. Augustine? Marrie
 manie smalle droppes furnish a riuer; &
 abundance of sand, though smalle
 sinnes, sinke a shippe: the neglect of*

pumping, causes s' ipwrackes, as well as the billowes which overflowe the shippe.

Affection. Take better grounds, my soule. Dispute not what's ventall sinne. S. Teresa, found not herselfe saife in that practice. But what ever hath any face of euill, that flye. And (following S. Paules counsell) what things soeuer be true, what soeuer honest, whatsoeuer iust, &c. whatsoeuer of good fame, if there be anie vertue, anie praise of discipline: those things lets thinke vpon, those things let's doe. Let's not be strait harted, and vnwilling, as it were, to be happie. Let's not limit the holy Ghost, who giues abundantly, and vpbraides not. His graces are too pretious to be refused, or played with. When we haue done the best we can; we may put this downe for a certaine truth: We are but vnprofitable seruantes: we haue done but what we ought.

How Charitie perisheth, and the holy Ghost is drinen out of our hartes.

2. Point. Consider, that being once gott into free trading in venial sinnes, we beginne to be more fami-

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liar with, and lesse apprehensue of mortall; to witt, we so long play with waspes, because their stinges are not mortall, that with our Mother Eue, we lye open to serpents. Wisdome waxeth obscure; counsell is cast aside feare growes foole-hardie; fortitude failes vs, and faith begins to slumber; But the Diuell sleepes not. A pleasant obiekt is cast in our waye (nor is it anie more then veniall sinne.) We fixe our eyes vpon the beautie of the forbidden fruite, and faine would we taste of it. Such dalliáce begetts complacence, complacence ingagement, ingagement procures consent, and by consent mortall sinne has gotten footing in our harts: Charitie perisheth, and the holy Ghost is forced out of his Temple.

Affect. O bewitching snares! accursed chaines, which infallibly leade to slavery and destruction! Ah my soule, if we begin once to giue ourselves ouer to the dandlings and carresses of the harlot-word, like another Dalila (were we euen Samsons) it will straight bereaue vs of our stréngth and sight, and dispossessing vs of the

holy Ghost, leaue vs slaues to the diuell. Ah, what a pittifull exchange is here? Be astonished, ô heauens, vpon this; and ô gates thereof, be you desolate exceedingly: The very Angells of heauen, were they capable of teares, would weepe to see the holy Ghost with all his gifts & graces disloyally turned out of our sinfull soules. But to preuent this desolation of desolations, lets vse a timely care. Being alreadie ensnared, lets by a holy violence, cutt, breake, teare them in peeces for alas! the best of them are worth nothing, they leade but to death. But are we yet free? Flye fly then the leaste apparent occasions of euill, ô thou beloued of God. *Flight alone, in this beha'fe, is a sure victorie.*

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MEDITATIONS OF THE B. TRINITY.

THE I. MEDITATION.

*That by faith alone we can safely
approche to God in this in-
effable Myſterie.*

1. *Point.* **C**ONSIDER that
though all nations
(be they otherwi-
se neuer so barba-
rous) haue alwayes vnanimously con-
spired together to the professing of
some Deitie, yea euen many Gods,
which they foolishlye feyned to
themselues. And though all the thin-

ges, vniuersally, which we see, seeme to leade vs to the knowledge of some inuisible diuinitie, wherby they were all made, and conserued: yet should we be alwayes wauering & without assurance, should we commit our selues to reasons weake search, not taking Faith to be our guide. Faith which is, saith S. Augustine, *the way to Beatitude. Faith without which*, saith S. Paul, *it is impossible to please God*: whence he concludes, that it is necessarie to saluation.

Affection. O my soule, how happily are we preuented by a heavenly light, which the wise of the world wanting, they vanished in their owne knowledge, and while they could not reach to the true God, they spent their witts in deuising false ones. Whereas we Christians are safely conducted by the guidance of faith, by faith, I say, *that conuincing argument of things not appearing; that illustration of the minde by the prime light*, which inables our soules to discern spirituall thinges, and leades vs to adore the Father, the sonne, and the

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holy Ghost, three persons, and one true God, without all hesitation or doubt.

2. *Point.* Consider that as faith is altogether necessarie, so is nothing more sure and comfortable, as relying vpon the prime truth which cannot deceiue vs, or be deceiued. *Let Faith,* saith S. Augustine, *marche before, and noe difficultie will dare to oppose, or present it selfe.* There is nothing more sure or better suited to all sortes of people. For who can wante capacitie, to giue credit to what truth it selfe reueales? It speakes wisdom to the wise, and yet the weakest capacities haue as much, in substance, as they. It feedes the strong with solide foode; and yet giues milke to children which nourisheth noe lesse. Great witts haue as much as they can beare: and the weaker sort is able to digest all they reteiue. O admirable inuention of wisdom it selfe, which can so wisely fitt it selfe to all abilities! *They are three,* saith S. Iohn, *which giue testimonie in heauen, the Father, the Word, and the holy G^host, and these three are one.* To witt one

substance, one Deitie, one God.

Affection. O great and powerfull God ! Man hath nothing to repleto this plane testimonie of faith, but to fall downe and adore thee. I doe therfor, with the whole earth, adore thee, ô Father of infinite Maiestie ; and that diuine World, thy true and onely Sonne, together with thy holy comforting Spirit. With my whole hart, and mouth, I confesse, blesse, and prayse thee, ô God the Father; and thee ô God, the onely begotten Sonne; and thee, ô God, the holy Ghost, proceeding from them both. I confesse thee, to be one, in essence, substance, power and Maiestie; trine in persons, ô one holy, and vndeuided Trinitie ! Glorie be to the power of the Father: glorie be to the wisdom of the sonne: glorie be to the goodness of the holy Ghost. Glorie be to the Father whēce all thinges proceede : Glorie to the Sonne by whom all thinges : glorie be to the holy Ghost, in whō all thinges: Glorie to the Father who created vs: glorie to the Sonne who redeemed vs: Glorie to the holy Ghost who sanctified vs.

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THE II. MEDITATION.

What the B. Trinitie is.

1. **C**ONSIDER, that hauing by
Point. a firme faith, made our
safe approache; hauing set downe for
a certaine and vndoubted truth, that
there is an vnitie of Deitie, in the
Trinitie of persons, and hauing with
our whole hart adored it : we may
with an humble Christian confiden-
ce, draw yet neerer by contemplation
to discouer, in some smale measure,
what and how it is. To this effect;
looke, with S. Athanasius, vpon the
sunne, and noe sooner shall you haue
discouered it, but you meete with a
naturall kind of Trinitie, which
leads vs to that other. To witt, we
discouer the body of the Sunne, the
brightnesse, and the heate of it. All
which make but one, and the same
Sunne, though otherwise distinguis-
hed in themselues. The body of it
being the source of light, represents
the Father; the brightnesse the Son-

ne, who is light; & the heate, the holy Ghost, who is a sacred fire, being but all three one and the same God. The Sunne it selfe is noe older then the light, and heate therof, so that were the Sunne eternall, the light and heate would be noe lesse eternall, or coeternall.

Affection. O thou Orient Sunne, shine out vpon our darknesse. O thou Father of lights, enlighten our benighted soules. What I desire, O Lord, is *ut videam, that I may see.* Say then againe to this little blind world of myne *Fiat lux, let light be made*, and in that light of thine we shall discouer light indeede. And thou, O Sonne of God, who art true light, illuminating all men coming into this world, leaue vs not in darknesse and in the shadowe of death. And thou, O holy fire, who alway burnest, and art neuer extinguished, burne my reynes and hart, that I may serue thee with a chaste body, and please thee with a cleane harte.

2. *Point.* Consider yet againe without going out of our selues,

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perfect image of the holy Trinitie. For looke but vpon our owne soule, and we may obserue in it, in the essence of one and the same soule, three powers or faculties, to witt, *Memorie, vnderstanding, and Wi'l:* which haue three distinct operations, to witt, *remembrance, knowledge, and Loue.* Nor is loue ascribed to the Memorie; nor knowledge to the will; nor remembrance to the vnderstanding. So that we find, in our soule, in some sort, what we beleue in God, distinction of powers, diuersitie of operations, in vnitie of essence.

Affection. Ah my soule. sith the Blessed Trinitie hath marked out the house of thy hart for himselfe, yea hath sett vpon it his owne signet or representation, let vs neuer proue so disloyall to him as to thrust him out being entred; or keepe him out when he pleaseth to knocke by his heavenly inspirations, to lodge in his place, his, and our owne worst enemyes, the world, the flesh, and the Diuell. O noe, but rather let our memorie be filled with the multitude of his wonders; our vnderstanding, with

his innumerable benefits, & our will be wholly inflamed in contemplation of so vnspeakable a graciousnesse.

THE III. MEDITATION.

Againe what the holy Trinitie is.

1. **C**ONsideration. Let vs yet *Point.* C^o further, with an humble and Christian curiositie, seruour, and feare; follow faith, and draw neerer to the inaccessible light which the holy Trinitie doth inhabit. And to approach, saith S. Paule *we must beleeue that he is, and that he is there-warder of those that seek him.* But what is he? The Father, the word, and the holy Ghost, and these three are one. And what is that one? He himselfe tells vs by the mouth of Moyse. *I am who am. Say,* (saith he) *he that is sent me to you.* That is, he is the origine and sourse of all beeing, in himselfe, of himselfe, and by himselfe, without participation, dependance, or assistance of any other: in absolute plenitude, without begining or end.

Affection. We beleeue, O Lord, that thou *art*, and that thou art *he indeede who is*. Thou art thyne owne permanent *being*: thou art the rewarder of those that seek thee. Thee therfor will I incessantly seeke; thee will I desire; thee will I hope for. My verie hart hath said to thee, thy face will I seeke. O my soule what a comfortable inquirite is this, where the verie seeking is better then the finding of all thinges besides? Where the payme is a permanent being, noe transitorie & fading shadowe. Where what is sought is the rewarder, & the rewarde. *Ego merces tua magnanimis*, I am thy exceeding great reward. Whose being, as it neuer had any beginning, so shall it neuer haue end.

2. *Point.* Consideration. Let vs yet force our selues to find out, as farre as faith will leade vs, What he is indeede *Who is*. For it is a thinge of great comfort to be seeking, where we shall be sure to find more, then we are able to comprehend. It is safe to be seeking there, where humble ignorance, is a most safe knowledge. *Let*

him be sought, saith S. Augustine, in whom all things proue safe to vs. What is he then who is, but a substance without begining, without end? A simple substance without any mixture. An inuisible, incorporeall, ineffable, and inestimable substance, essence, or nature. A substance that hath nothing created in it, nor is increased by addition of any other thing: nor lessened by any subtraction. A substance, finally, subsisting without any Authour, because it selfe is the Authour of all things.

Affection. Why doe we then, my soule, scatter our thoughts vpon the inquisition of thinges, where we meete with nothing but emptinesse, vanitie, and lyes: so that after our long labours, we find nothing in our hands for what is there indeede left vs of what we may haue seemed hitherto to haue gather together: but hartes, full of remorse? V Why doe we spend our witts vpon perillous knowledges, where faith presentes vs with an humble ignorance, which is true wisdom? V Why doe we leaue substance, and such substance, to pursue.

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Shadowes, which the more we pursue them, the more they flye vs, and in the end vanish? VVhy doe we, I say, quitte pure and permanent substance, and unhappily suffer our selues to sticke fast in the myre of the depth where there is noe substance? Why, finally, doe we fixe our hartes vpon nothing, while the Authour of all thinges is propoled vnto vs? For what indeede is our expectation, ô my soule? is it not our Lord? and is not our substance with him?

THE IV. MEDITATION.

That he is euerie where.

1. **C**ONSIDER that this Blessed Point: Trinitie, being. *He who is* is indeed euerie where. He is euē a sea of Essence or being. He is euery where, I say, by the same essence, by his power, by his Presence, and we, run we whither we will, neuer escape out of that presence of his. *If I shall ascend into heaven, thou art there. If I descend into Hell, thou art present. If I*

shall take my wings earely, and dwell
in the extreame parts of the Sea: certes
thither also shall thy hand conduct me,
&c. Sings the Royall Psalmist.

Affection. VVhither shall we flye
from him, my soule, but to him? from
his sterne iustice, to his mylde mer-
cy? There alone, and noe where els,
can we be secure from him, who is
euery where. The heauens can affor-
de vs noe shelter. Hell can giue vs
noe protectiō; the deepe Abissles can-
not hyde vs. In vane doe we striue to
hide our selues with Adam. In vane
to flye with Ionas: his powerfull hand
is able to ouertake vs. Be where we
will, we are allwayes in his presence.
See, my soule, what a blessed neces-
sitie is putt vpon vs of liuing well,
who liue continually in the presence
of so powerfull a Maiestie. *Lets hum-
ble our selues under the powerfull hand
of God.*

*That the holy Trinitie is euery
where, and how.*

2. *Point.* Consider that he is in-
decde euery where: but how? He is
so diffused through all thinges in the

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world vniuersally, that he is not as a qualitie, but as the creating substance therof, governing it without labour, sustayning it, with his three fingers, or by his power, without burthen. He is not spreadd abroad all ouer by bulke or partes, but is all whole euery where, as the soule is in the body, all in all, and all too in euerie part therof. He is all in heauen, all in earth, at one and the same tyme; and yet is comprised in noe place, limited by noe time, but is all in himselfe, from all eternitie. So is the Father, saith S. Augustine, so the Sonne, so the holy Ghost, and so the Trinitie, one God.

Affection. See my soule, how while thou desirest to know how God is euery where, thou scarce knowest where thou art thy selfe. Yet it is good for our pride and pouertie, to find our selues beaten backe by Gods power, and the wonders of his wayes. *It is noe smale part of knowledge, and we profit not a like, saith S. Augustine, (while in our lownesse we pant as-
strike supream Deitie) If we learne by
our pious endenours, to know that we*

cannot know him to the full. And though by way of admiration, we be forced to say (*what is this?*) as not vnderstanding it? yet lets rather reioyce, and loue, by not finding him thus to find him; then by finding him otherwise, not to find him indeede.

THE V. MEDITATION.

He sees all.

1. **C**ONSIDER that the holy Point. Trinitie is not onely euery where, but sees all thinges too, according to that of S. Augustine: *as God is all foore, because he is euery where, so is he all eye, because he sees all thinges.* And S. Paule, *there is no creature inuisible in his sight, but all thinges are naked and open to his eyes.* Hence Our Father Abraham walked alwayes in his sight. Dauid conceiued that all his wayes lay open to his eyes. Hence Ieremies Daniels and the other Prophetes prayers, afflictions, and teares, were poured out in his sight.

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Affection. O what a consolation ought this to be to the good soule, to haue the Father, the Word, and the holy Ghost Spectatours of all her thoughtes, words, and actions. To see her fidelitie in her temptations; her resignation in her afflictions; her conformitie to his blessed will in all her proceedings. And what a huge confusion to the wicked to dare that in the sight of a *lineing and seeing God* which they durst not in the sight of a miserable man. In the sight of those heauenly bright eyes, I say, which are farre brighter then the Sunne, which noe doores nor walls excludes, which equally discouers the most hidden, and the most open obiekt. O, my soule, *how we are euen necessitated to doe well, who doe all that we doe, before the eyes of a iust iudge who sees all*, cryes out Sainct Augustine with feare and shame.

He workes all.

2. *Point.* Consider that the holy Trinitie, doth, not onely, see all the good and bad we doe, but he euen workes in vsall the good we doe. *All our workes thou hast wrought in*

vs. Saith the Prophete Isay. But one God, who worketh all in all men. S. Paule. All naturall thinges, by his comon concurse. All supernaturall thinges, by the assistāce of his grace. He it is who *doth that in vs which is pleasing in his sight: from him our good thoughtes: our will and performances, and all our sufficiencie.*

Affection. What rests then, ô my soule, but as we acknowledge that we haue all thinges from him, by him, and in him: so that we run to him with humble thankes for all we haue receiued, and humble sutes for all we yet want, saying with S. Augustine: *I sing this hymne of glorie to thee, Holy, Holy, Holy, I inuoketh, ô B. Trinitie, beseeching thee to come into me, and make me worthy to be a Temple of thy glorie. I begge of the Father by the Sonne; I begge of the Sonne by the Father; I begge of the holy Ghost by the Father and the Sonne, that all vice may be farre remoued from me, and all vertue wrought in me.*

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THE VI. MEDITATION.

That the B. Trinitie is all in all.

1. **C**ONsider yet further that
Point. the B. Trinitie doth not
onely worke all, but is euen all in all.
According to that of S. Paule *that*
God may be all in all. He is wisdom
in Salomon, goodnesse in Dauid,
patience in Iob, faith in Peter, zeale
in Paule, Virginitie in Iohn, and all
the rest of the vertues and blessings in
herest: life, saluation, vertue, glo-
rie, honour, peace, the beginning
and end of all good thinges, and the
full sacietie and accomplishment of
all our desires; so that the soule that
possesseth him, desires nothing but
him, and in him, and for him, whom
he confesses *to be all in all.*

Affection. O eternall veritie, and
true charitie, and deare eternitie,
who art *all in all*, grant we grace tru-
ly to esteeme my selfe, such as I am;
nothing at all without thee: and that
in thee, comforting, I can doe all

things. Our hope, our saluation, our honour, ô Blessed Trinitie! we inuoke thee, we prayse thee, we adore thee, ô Blessed Trinitie! Too greedy he is, whom sufficiencie, whom abundance, whom all in all sufficeth not. Thou life, thou light, thou honour, thou glorie; thou plentie, thou peace, Thou begining, thou end, thou facietie, thou all in all, ô Blessed Trinitie! Grant that all my thoughtes, words, and workes, may be done to thy glorie, and that I may be made all to all to gayne all.

2. *Point.* Consideration. But what is yet that inaccessible being, *inaccessibilis* who is? who is euery where? who sees all? who workes all? who is all in all? What is he? He is immense, & therfor cannot be measured. He is eternall, & therfor cannot be reached to. He is infinite, & therfor cannot be comprehended. But yet what is he? He is an Abiss of goodnesse; by which all that is good, is good, an Ocean of beaurtie, by which all that is faire, is faire. He is not wise onely but wisdom it selfe, nor mercifull onely but mercy it selfe, nor holy & iust alone, but sanctitie &

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justice it selfe. Goodnesse, beautie, wisdom, mercy, sanctitie, justice, not bring diuers qualities in him, but one sole simple pure true God, Father, Sonne, and holy Ghost.

Affection. Dilate thy selfe, my soule, and with a greedie and inflamed desire breath after and strue to comprehend that, which neither eye hath seene, nor eare hath heard, nor hath entred into the hart of man. Howeuer he cannot be comprehended as he is, nor be worthily expressed in words, or be conceiued in mynde: yet he can be desired, he can be ardently coueted, he can be sighed and sobbed after. He, all whole, so great, to immense, so infinite, so incomprehensible as he is, can be enjoyed for an endlesse eternitie: and men in tyme too (ô excessive happiness of a Christian hart!) he may be loued, praysed, adored, glorified, by vs poore wretches. All glorie, and all prayse, all strength, all power and magnificence, all beatitude all mercy be ascribed to God the Father, and the Sonne, and the holy Ghost neuer and euer. Amen.



MEDITATIONS

VPON THE BLESSED SACRAMENT.

AN INTRODUCTION

to feruent and frequent communicating, and motives to the same.

MEDITATION I.

I.
Point.



CONSIDER that whereas it is impossible that any worke should be well done, vnlesse we first well conceiue and possesse what we are going about, we ought to know that in receiuing the B. Sacrament, we goe about the greatest worke that man or Angell is capable off, since we goe to pay to God

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the worshippe of *Latria* which is properly due to himselfe alone. To receiue him into the narrow cottage of our hart whom the highest heauens cannot comprehend. To eate the bread of Angells, the body of the son of God. This is the qualitie of the blessed worke we ayme at.

Affection. Be wise then, my soule, and wisely discerning what thou goest about, strine to imploy thy best, and euen outmost endenours, vpon the best of workes. Be iust withall, and proue not a slow Creditour in paying what thou owest. This God thou receiuest, is the Lord of life and death; & both are iustly due to him. He giues himselfe all wholly to thee, giue thy selfe wholly backe to him. Man is but a sparing exchange for a God. If thy hart be alreadie farre too straight to receiue him whom the heauens cannot conteyne, let not the world, at least, possesse any part of it, and make it yet more narrow, lesse capable. Striue to haue the hart of an Angell, since thou eatest their foode, yea a God like hart indeed, since the son of a God is made thy foode.

THE FIRST MOTIVE.

Gods proper worshippe.

2. **C**onsider that as this Sacrament and Sacrifice, is the onely proper worships due to God: so haue we noe other meanes to worships him according to his infinite dignitie, but this Sacrament, and Sacrifice, wherein God the Sonne (a person equall to him) is offered to God the Father. But the desire of our hart is to serue God in the best manner we can, therfor we must needs frequently desire this Sacrament and Sacrifice.

Affection. My soule, my soule, lets not comp'ement God with fictions, and Sacryfice him with a lye. If the desire of thy hart be indeede to serue him in the best manner we are able, and to pay him the proper worshippe due vnto him, thou hast in this Blessed Sacrament mett with the meanes to performe it. What thou hast not of thyne owne belends, thou

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of his. Hauing riches enough offered thee by him that became poore to enrich thee, proue not slow in paying what thou owest. If without him we confesse we cannot, let vs not fayle to concurre with his blessings to the performance of our dutie. *And make resolutions accordingly.*

THE II. MEDITATION.

The second motiue.

Loue of vnion with God.

Point. **I**F we be the true children
1. **I**of Christ, we desire truly
and indeede to be true Christians,
and truly to loue Christ. But loue
leades to neerenesse, familiaritie, and
vnion with the thing beloued, therfor
must we desire vnion. Nor is there a
more neere and deare vnion, then to
lodge him in our harte, which is do-
ne by receiuing this Blessed Sacra-
ment, we must needes then earnestly
desire often to receiue this Blessed
Sacrament.

Affection. In vane, my soule, doe we vsurpe the name of Father, if we haue not the hart of children. In vane pretend we to be Christians if we loue not Christ. And falsely doe we seeme to haue or desire his loue, whose companie we flye, whose familiaritie we seeke not: this our owne conscience and experience, assures vs is true in all we loue, saue him whom we should most of all loue. For hauing alwayes the meanes at hand, of a most neere, and deare, and blessingfull, and glorious vnion: if by coldnesse, neglect, or carelesnesse, we make noe vse of it, what doe we but declare to the world that we haue not indeede the hartes of children; we haue not the Loue of Christians; we remayne in a lukewarme condition, which God hates, and reiects.

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THE THIRD MOTIVE.

Gratitude.

2. *Point.* **C**onsider that if we be truly gratefull for the innumcrably many, and great benefits which we haue continually receiued, and dayly doe receiue, and expect still to receiue from the hand of God, we truly desire some fit meanes to shew our gratitude: nor can we find any more worthy, more acceptable, more effectuell, then to fall vpon the Psalmists conclusion, when he was in the *same care*: *I will receiue, saith he, the cupp of my Saviour.* That is, I will offerre vp Christ to his heavenly Father. I must be carefull then, frequently to communicate.

Affection. Ah, my soule, how long shall we remayne heauie harted? how long shall we putt vniust rates vpon thinges, and waigh benefits in deceitfull ballances? Are we not kindly sensible enough of the smale fa-

uours which we receiue from men? and doe we not find our selues more then sufficiently liuely in point of requitall? is it God alone, who made the hart, that can find noe fauour with it? Must toys from the hand of man be esteemed, and extolled; and must innumerable benefits from the hand of God, be still vnderualued, fall to the ground, or be receiued as duties? must we steale tyme from tyme to gratifie the one, and let tyme slide idly by, lent to complie with the other? could we pretend the want of abilitie, our excuse were currant before men (though as to God there can neuer be want, where the hartes desires are admitted for payment) but while we haue the most easie, most acceptable, most effectuall meanes, and yet not make vse if it, make we not our ingratitude to God, euident to all men?

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THE III. MEDITATION.

The fourth Moins.

Our heauenly Fathers inuitations.

1. **C**onsider that if we haue
Point. the true harts of children we can neuer turne a deafe eare to a louing fathers inuitations (especially where they come home to our owne aduantages) but our heauenly father earnestly inuites vs; sometymes by promises of comfort: *come vnto me all you that are oppressed and I will refreshe you*: sometymes intices by hopes of life euerlasting: *he that eates my flesh, &c. shall live for euer.* And sometymes he incites by pressing necessitie: *vnlesse you eate the flesh of the sonne of mā &c. you shall not haue life in you.* We must needs then be carefull to communicate frequently.

Affection. Our hartes ake, we are not able to dissemble the sense of our continuall anxietie, nor yet can we preuayle with our selues, to haue re-

course to the milde Lambe who promises solace. Our life runs dayly into decay, we languish and dye, not yet can we resolute to run to the foode which giues sure hopes of life euerslasting. We see our necessitie, and cannot find in our hartes to fixe vpon the remedie. To witt we are selfe murtherers, we haue not indeede hartes of children, we are deafe to his inuitations and cryes, and to our owne aduantages and repose Alas what a miserable senselesnes is this? solace, life, libertie, God himselfe is presented. And yet wearied, dying, inthraled man, lookes vpon that vn-speakable benefite, as a thing obliuious to losse!

THE FIFT MOTIVE.

The Saintes example.

Point. **C**ONSIDER that if our absolute aymes and desires be to liue in euerslasting ioyes with the Saintes of God in heauen, it were but fitting that we should begin

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now in earth to honour them, to reioyce them, and to ioy with them; but that can neuer be done more highly, more dearely, more ioyfully, more acceptably, or more honorably, then by offering this Sacrament to God in their honour: with care and feruour therfor let vs frequently receiue this Sacrament.

Affection. Ah my soule, is it placed into ur power, by a graciousnesse which the heauens could neuer haue conceiued, to reioyce and make glad the verie Saintes in heauen, and yet can our coldnesse refuse them this comfort and honour whose prayers we dayly begge? certes we may well conclude that they are blotted out of our Callender, and are as deade to vs, as we to our owne vtilitie. We desire to liue with them in eternall ioyes, and yet hauing the most acceptable, and honorable meanes in our hands, we can haue hartes to deny them temporall obseruances? may we not iustly feare that we may be but cold intercessours for vs, whose accidetall glorie we might so easily, & yet doe so coldly contribute

THE IV. MEDITATION.

The sixth Motive.

Our imperfections and miserie.

1. **C**ONSIDER that what is said
Point. by S. Iames, as it is most
 true; so we all most willingly acknowledge it: to witt that *we all offend in many things*; and our negligences, imperfections, and omissions can scarcely be numbred. But we are not, by Gods grace fallen in loue with our sinnes, and imperfections: or resolve to liue in them; but truly desire and labour to be freed from them: nor is there any thing so powerfull to expiate crymes, as this Sacrament and Sacryfice, of which the Councell of Trent affirmes: that our Lord being appeased therby, grantes grace and the gift of pennance; and *pardons euen huge crymes and sinne*. To this therfor ought we to haue an humble and confident and frequent recourse.

Affection. O my soule, my soule,
were our case that of some of our poo-
re persecuted parentes and friends,
whose fortunes, libertie, and life run
hazard to be lost for a communion,
what excuses would not our negli-
gence find? But to sleepe ouer the
occasions of so great and necessarie a
good to our selues, where the perfor-
mance is lyable to noe losse, yea is
ledd on with so much facilitie, and
called vpon by God, and man, and
laudable custome, what reply can be
made to this? We grant we neede to
be purged: we find grace not too
strong in vs: we acknowledge the
souueraigne vertue of the remedie
presented And yet must cold *cras-
ses*. be still taken for payment? Ah
my soule! Is a longer lying sicke
likely sooner to cure the disease?
Lets not deceiue our selues, we doe
not indeed so much desire our cure, as
loue our languishment.

THE SEAVENTH MOTIVE

True Consolation.

2. **C**onsider that we all find
Point. that this worldly pilgrimage of ours, is longe and tedious. That such as are subiect to sinne, find themselves wearied, and worne out in the paynesfull wayes of iniquitie. That such as are louers of vertue, and strue to approach neereſt to God, are not exempt from temptations; nay the tribulations of the iust are many: though the Spirit be prompt, yet the body is infirme, & doth waigh downe the soule, and they are forced to crye out mournefully with S. Paule, who will deliuer vs from this mortall body? We all then both desire, and neede consolation: and in this Sacrament we confesse we may receiue the *God of all consolation.* Ought we not then ioyfully, and frequently haue recourse to him therein?

Affection. Lets still, my soule, seeke what we seeke; but lets not seeke

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it where we seeke it. True and permanent consolations are not found, belecue it my soule, they are not found, saue in God alone; *that father of mercyes, and God of all consolation, who comforts vs in all our tribulations.* Nor can we euer find God more happily, or more comfortably, then when we receiue him really, and truly possesse him. Heauen possesse him not more truly, where he is the eternall ioy and beatitude of all the Blessed. By how much more, then, my troubles & temptations are multiplied, by so much more will I run to that course of solace, that fountaine of grace, as the wearied Hart to the fountaines of fresh water.

THAT VVE OUGHT TO
*receiue the Bl. Sacrament with
 reuerence, feare, and Loue, as
 the best dispositions.*

THE V. MEDITATION

The I. Motiue.

Of reuerence, and feare, &c.

1. **C**ONSIDER the greatnesse
Point. **C**of his Maiestie whom we
 are to receiue, whose essence or
 beeing is ineffable. It cannot be ex-
 pressed by any definition, because it
 transcends or outstripps all things.
*He's a bottomelesse sea, and none is able
 to sound it, saith Salomon: His ind-
 gement: are incomprehensible: his wayes
 not to be found out, saith S. Paule, He's
 higher then the Heauens, & what will
 you doe? deeper then Hell, and how
 should you know him, saith Iob. And
 yet he is that, then which nothing is
 either greater, or better concludes*

§ Augustine, with all the world.

Affection. If the blessing I am about to receiue from thy bountifull liberality; ô Lord, be so excessiue great that workes cannot reach it, that words cannot speake it, that thoughtes cannot comprehend it, or euen arriue to it. If sight, taste, and touche be all deceiued in it, and bring in euidence of bread onely, what rests but infallible faith which comes into our ayde, assuring that it is God indeede which we receiue, who is so the greatest that he is immensitie it selfe, and so the best that he is goodnesse it selfe, a vaste Ocean which can neuer be sounded, and so leaues vs (as it were) in that blessedly vnsatisfactorie satisfaction, that a Christian hart is capable of more happines, then it hath capacitie to comprehend. Prone layd then in our owne incapacitie, and miserie, let vs feare, reuerence, and loue that immense Maiestie which we haue the happines to receiue into our breastes but haue not power to comprehend it.

THE II. MOTIVE.

Of feare, &c.

2. *Point.* **C**ONSIDER yet the greatness of his Maiestie, by the words, and comportments of the Saintes, and Angells, who see and know him. For it is euen he, whom that greatest among the sonns of women feared to touche. It is he, whom the Prince of the Apostles, through feare put a way from him, saying: *Get from me, o Lord, for I am but a sinfull man.* It is he, in whose presence the pillers of heauen quake, the Dominations adore, and the Powers tremble: and in his sight the Cherubins and Seraphins fall downe and hide their faces.

Affection. And yet, my soule, it is to this Maiestie, so venerated, so dreaded, so adored, by the most holy among men; by the greatest among the Apostles, by the burning Cherubins and Zeraphins of the heauenly Court, that thou aduenturest to

approch. Yea it is this Maiestie, that graciously inuites himselfe, and resolues to enter and remayne vnder this litle, poore, Zacheus his rooffe. VVhat are we to doe then, but without delay, to stoope downe from our high thoughtes; to looke vpon our smale stature, our mee abilitie, our nothing, worthy to appeare in his sight; & fourth with to laye the doores of our hart wide open, & leaue him at the least in the free and absolute possession of that nothing of ours, whose custome it is, out of nothing, to worke great thinges. Finally lets for him, and in him, giue halfe the riches of our harts (to wit loue) to our poore neighbour, and if hitherto we haue defrauded him of that due debt, lets restore, by louing him hereafter fouretymes as much.

 THE VI. MEDITATION.

The 3. Motiue

Of reuerence, &c.

1. **C**ONSIDER with what *ve-*
Point. **C**eneration and dread we
 are to approach to the Blessed Sacra-
 ment by reason of the great nobilitie
 and dignitie therof, as being super-
 latiuely most excellent in all respects.
 Since it conteynes whole Christ in
 his three substances. His sacred flesh,
 his reasonable soule; his blessed di-
 uinitie. The first (as being conceived
 of purest Virginall blood, by the
 worke of the holy Ghost, and being
 hypostatically vnited to the diuini-
 tie) doth farre exceede all corporeall
 substances. The second, as inioying
 the plenitude of all vertue and wisdo-
 me, exceedingly passes all spirituall
 creatures. The third, as being God,
 infinitely outstripps all thinges that
 either are, or can euen be imagined.

Affection. O my poore soule,

stand amayfed at this, with reuerence, feare, and loue! Thou art indeede going to receiue into thy narrow, and impure hart, that pure, sweet, immaculate, innocent, Virginnall body, which none but a pure Virgine was worthy to conceiue. That heauenly soule *in which dwelleth all the fulnesse of the Godhoode corporally* that is, by the vnion of the Deitie to the verie substance of that soule, and that body, wherby they become, not figuratiuely, but really and in verie deede God, man, a humanized God, a deified man. *Sed quomodo fiet istud? how should this be done?* By what care, by what cost, by what abilities of ours? Alas, my soule, by noe other meanes, then by the vertue of the highest; by the assistance of the holy Ghost, who wrought those heauenly wonders, in the Virgines wombe.

THE FOURTH MOTIVE

*of reuerence &c. our owne power-
tie and nothing.*

2. **C**onsider that if this blef-
Point. sed Sacrament ought to
be receiued with so much reue-
rence and dread in respect of the
greatnesse and Maiestie of the giuer,
and the excellencie of the gift, how
much more ought the same to be do-
ne, if we looke well into the indigni-
tie of the receiuer. It is not an An-
gell, a Cherubin or Seraphin, who is
sorted out for this great worke; not
now an vnspotted Virgine replenis-
hed with grace, but euen a poore man
borne of a woman, replenished with
all the infirmities and miseries ima-
ginable.

Affection. Ah, how iust occasion
haue we vpon this admirable and sin-
gular graciousnesse, to crye out, lost
as it were in admiration, with hum-
ble S. Francis. O Lord who art thou,
and who am I? Thou art infinite

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Maieftie : I exceffe of miserie. Thou puritie and fanditie it felfe : I impuritie , corruption , and rottenneffe. Thou my God and all thinges : I the clay which thou framedft , the flauce which thou didft redeeme , and compared to thee, *even a meere nothing.*

THE VII. MEDITATION.

The 5. Motiue.

of reuerence &c.

i. **C**ONSIDER that if my natur-
Point. Crall pouertie and miserie
(which are punishments, that the
infection of anothers sinne conueyed
vpon me) administer so iust occasion,
of humiliation, feare, and reueren-
ce, in the approche to the dreadfull
Maieftie, which I am to receiue :
what a huge waight of apprehension,
and confusion, must not my owne
voluntarie, and ordinarie finnes
needs loade vpon me ? Here we neede
to vse noe amplification, nor exag-
geration. Let euery one looke into

the booke of his owne conscience and reade, and with the whole humilitie of his hart say. *Peccauimus iniquè egimus*, &c.

Affection. O dread Maiestie, thou hast the criminall, not denying, not excusing, not extenuating, but humbly confessing at thy feete. I, Lord, we haue sinned, we haue done vniustly, we haue committed iniquitie. And we euen dayly sinne, if not in deedes, in words; if not in words, at least in thoughtes. But what shall we say or doe to thee, ô thou keeper of men? whither alas! can we safely fly from thee but to thee, where thy verie selfe art made a propitiatorie sacrifice for sinne? I know, and ingenuously confesse, *quod non sum dignus sed amo*, I am not worthy, but I doe, or hartily desire, to loue. *Non sum ignarus sed amo*, I am not ignorant of thy worth, and myne owne indignitie, but I loue. It is not presumption then, deare and dread Lord, that leades me, but loue. Nor can euen that be accomplished in me by myne owne endeouours, but by thy grace, and where should I seeke, or

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hope to find it, but in thy verie selfe
the fountaine of all grace? *Resol. with*
all the feare, reuerence, and loue then,
my hart is capable of, I humbly appro-
che vnto thee &c.

THE VI. MOTIVE.

of reuerence, &c.

1. **C**ONSIDER, that if the in-
Point. dignitie of the receiuer,
compared to the Maiestie of the per-
son receiued, ought to strike vs with
reuerence and feare &c. so ought it
not selfe to adde to our care and de-
ligence, in making the preparation.
Were a King to entertayne a King,
the equalitie of their persons, might
justly abbate part of the care, becau-
se his ordinarie magnificence, leades
eere to what is due: nay were it so-
me great Lord or Courtier, that we-
re to receiue a King, he were at least
no stranger to regall state: but when
the King daynes to diuert to the cot-
tage of some poore swayne, alas how
he is lost, hauing neither equalitie,

nor qualitie, nor skill, nor riches to beare him out. And yet, the poorest clowne is equall to the greatest King, in qualitie of man, a reasonable creature, wheras betweene God and man there is no proportion at all.

Affection. What could he then doe, and what we doe, my soule, but in contemplation of Gods admirable Maiestie, and our owne vnspeakle miserie, with an humbly confident confusion, crye out with the Centurion, that we are poore, miserable vnworthy creatures; farre, farre vnfit to receiue such Maiestie vnder our poore roofe, vnlesse by his powerfull word (by which he made heauen, and Earth, and all the prouisions comprised therein) he giue himselfe the welcome, pronouncing a blissing of peace to the poore ruinous disorderly house of our hart, saying *pax huic domui*, that so the people of our familie, our passions, being quieted, and putt in a high silence, our poore harts may sing, a thousand good wishes to him, and call all the creatures (knowing their owne pouertie and incapacitie at home)

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peale of prayſes to his glorious name
for euer.

THE VIII. MEDITATION.

What Preparation we are to use.

1. **C**ONSIDER that one of the
Point. best parts of our prepara-
tion is, to know and putt downe
for certaine, that of our selues, we
are not able worthily to prepare our
selues. Nothing but fire is able per-
fectly to dispose woode to receaue the
forme of fire. Nor is there any thing
but God, can dispose man worthily
to receaue God. What euer is good
in our hart is his gift, as well as the
hart it selfe. It can indeede wish well,
and moue towards God, but it is from
him, and by him, and in him. Thou
must then o God, preuent, dispose
purifie, beautifie, worke all in vs, be-
cause thou dost loue vs; and thou dost
loue vs, because thou hast loued vs
from all eternitie.

Affection. What haue we then

to doe, deare Sauour, when we are to receaue thee, but to run out before vnto thee, by an humble acknowledgement of our owne insufficiencie, and with frequent and frequent prayers to begge of thy goodness to inable vs. How this great worke is to be performed we truly know not, yet this we know, that if the holy Ghost descend vpon vs, and the vertue of the highest ouershade, our harts will be made an agreable habittacle to thy Maiestie, Cleanse vs then ô Lord, and we shall be cleane, and pure, as thou commandest, but give ô Lord what thou commandest, and command what thou wilt.

2. Point. Consider, that though none but God can dispose man worthily to receaue God, yet will not God worke without our consent and cooperation; to witt he disposeth euery thinge sweetly, according to the nature of things; he will not therefore force mans free will, nor worke without it, but will haue it to run with him; following that. *Doe hee draw me and we (both) will run.* That of S. Aug unless thou wilt, we

operator or worker, God would not be a cooperator, Hence it is said, convert your selves to me, and I will turne towards you. Draw neere to God, and he will draw neere to you. In vaine doe we hope any thing shall be done, vnlesse we contribute our owne ende-
 nours to Gods preuenting and coo-
 perating grace, which yet runs befo-
 re all our endeouours, *the will being prepared by our Lord.*

Affection. O great God sith it is thy blessed will to admitt vs as Coad-
 iutors, to vse S. Paules expression, in this great worke, while thou needst not ours or any helpe to performe all that thou wilt in heauen and earth. I resolute by the assistance of thy gra-
 ce to omitt nothing which my pouer-
 tie may be able to performe. I will first labour to remoue what might be noysome by ouercoming such and such imperfections, to which I find my selfe more inelyned: and then I will strue to adorne my soule with the vertues which I know to be most agreeable in thy sight: confessing ingenuously *that hauing done all we can, we are but poore and unprofitable Seruants.*

THE IX. MEDITATION.

The best preparation, a good life.

1. **C**ONSIDER, that properly
Point. speaking, what is to be
 done on our parte, is punctually to
 complie with our dutie. And what
 is the dutie of a Christian, but to liue
 Christianly? that is, to imitate him,
 whom we worshippe, Iesus Christ:
 to endeouour continually to expresse
 his life in ours, according to euery
 ones state and measure: dayly to me-
 ditate his holy law of loue, and faith-
 fully to keepe his commandements.
 To such he willingly comes; with
 such he takes vp his Mansion.

Affection. To haue the singular
 happinesse to feede of Christ, my
 soule, we must by all reason follow
 Christ. To liue of Christ, we must
 liue in Christ, and according to
 Christ; we must leade the life of
 Christ. A life full of affabilitie, mild-
 nesse, simplicitie, humilitie, and chari-
 ritie to our heavenly Father, and

our Christian brethren; especially those who by one and the same holy profession, are lincked together in vnion of hartes and designes. It is not the solicitous and frightfull discussion of our hartes (fuller of feare then loue) one halfe houre before the tyme, that will proue the best preparation to receiue so great a Maiestie; (Heare S. Augustine. *He that is not worthy daily to receiue, will not be worthy a yeare hence.* But a constant practise of vertue all the weeke long, and a perseuerant resolution to subdue our vicious inclinations, & neuer to desiste till we haue prepared in our hartes a place for our deare Lord, a cleane tabernacle for the God of Iacob.

The necessarie preparation. The state of grace.

2. Point. Consider that the immediate, and absolutely necessarie preparation, is (if we will not turne our oueraigne foode into poyson, and ate our owne damnation) to be in the state of grace; that is, that our consciences are neither certainly guiltie of mortall sinne, nor reasonably doubtfull of the same, nor that we

liue in the neereſt or abſolute occaſions therof. To which we muſt adde (if we haue the hartes of true Chriſtians ; if great advancement in vertue be our ayme, if we deſire not onely to haue life, but to haue it more abundantly) the freeing of our ſelues of the fantomes and fumes of mortall ſinne; affection to veniall ſinne, with our beſt endeouours to procure in our hartes a hunger and thirſt of this ſacred foode. For *this bread*, ſaith S. Auguſtine, *requires hunger in the interior man.*

Affection. Alas, my ſoule, if we ſhould euer haue bene, or ſhould be, ſo vnhappie, as to dare to approche this dreadfull table, wanting the firſt, we ſhould but induſtriouſly labour more deſparatly to looſe our ſelues; and, for want of that wedding garment, *to be caſt out into utter darkneſſe.* A pittifull ſpectacle to God and Angells, to ſee death drunke out of the fountaine of life. To ſee poyſon drawen out of that ſweet then honie combe. And by wanting the ſecond, howeuer we remayne liue, we doe but languish. Our ſpe

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sing sowing, can hope but a poore
croppes. The heavenly operation is
too much stratened in such narrow
hartes. God is not delighted, where
he finds so little delight. Is it possi-
ble, my soule, that where we meete
with so *good measure, and pressed do-
me, and shaken together, and running
over,* we should so sparingly measure
backe againe? That where God
gives himselfe wholly, man should
render himselfe by halfes?

THE X. MEDITATION.

*Not Solicitude, but love
disposeth, &c.*

1. **C**ONSIDER, and putt dow-
Point. ne for certaine, that vñ
we what care we will; what solicitous
examination, and squeesing of con-
science we can possibly imploye; yet
shall we neuer appeare agreeable in
our heavenly spouses sight, neuer be
gratfull to the God of vertues, vn-
lesse we come adorned with his ver-
tues, especially those which he sent

vs from heauen, to witt, faith, hope, and Charitie. Heare S. Bernard: *how much soeuer you purge your selues; how much soeuer you torture and torment your selues; the God of vertues will not come vnto you, vnesse you be adorned with the vertues.*

Affection. It is not by force of armes, my soule, by frightes and immoderate feares, that this Blessed Guest ought to be receiued. But firme Faith alone (which with Zachheus clymes vp a loft, o uer looks all visible thinges, and fix es vpon inuisible thinges) can find him out. Hope confidently opens the do res: and charitie giues him a gratefull entertaynement; louingly imbraces him, and deliciously feastes with him, and on him. And humbly and chastly dares interchange sacred kisses with him. Nothing but sweet words, as, my beloued is myne, and I am his, is heard. Lets thus my soule, find out, receiue, and entertayne our deare spoufe.

2. *Point.* Consider that faith, hope, and charitie, can neuer be more profitably, and agreeably im-

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ployed, to the making vp of a perfectly good preparation, then vpon the death and passion of our deare Sauio^r, who left vs himse^lfe in this Blessed Sacrament for a speciall memorie therof. S. Bernard giues vs this assurance. *With such ornaments as these, is our heavenly Spouse delighted, & gladly enters le into the Brid chamber of the harte, where he finds the ensignes of his Passion; his Crosse, crowne, and lance, diligently reflected vpon, and made familiar.*

Affection. Yes my soule; for what can he more desire in vs; then that for which he so louingly left himse^lfe with vs to the end of the world? where could euer faith be more meritoriously exercised then vpon a God dying for his sinfull people, where humane reason found nothing but a man ignominiously dying? Where could hope more firmly ancor, then where it mett with such excesse of mercy? Where could charitie so delightfully solace it selfe, as in the continuall memorie of a God dying for loue? Let our thoughtes then, ô my soule, be wholly taken vp in the me-

memorie of Iesus Christ, and him crucified.

THE INSTITVTION OF the B. Sacrament.

THE XI. MEDITATION.

Of the truth of the real presence.

And while they supped Iesus took bread, and Blessed and broke, and gave to his Disciples and said: take and eat, this is my body &c. Matt. 26. Mar. 14. Luc. 22. And S. Paul 1. Cor. 11. saith. I receaved from our Lord what I delivred unto you: because our Lord Iesus the night in which he was delivred, tooke bread: and giving thanks broke and said: take and eat this is my body which shall be delivred for you: doe this in remembrance of me.

1. **C**ONSIDER that ether these Point. Testimonies doe manifestly and infallib'y conclude the truth of the realitie of our Sauours pre-

sence in the consecrated hoste, or els we can neuer expect any certaine truth out of holy Scripture: Nothing is more vnanimously deliuered in all Scripture. *This is my body* saith S. Mathew: *This is my body*, saith S. Marke. *This is my body*, saith Saint Luke. *This is my body*, concluds S. Paule. Noe words can be deuised, ether shorter, or clearer, to expresse the same truth. The nature of the busines exacted clearenes; for he gaue vs an example of what we were to doe, in imitation and memorie of him; and againe it was a last will (and that some few houres onely before he knew he was to dye for vs) wherein all men strue to expresse themselues clearly, and sincerely, without all varnish, trope, figure, equiuocation, or mentall reseruati-
on, as far as may be.

Affection. O God how thou hast closely besieged, as it were, and left no passage to euasion! forcing, in a manner, this Confession from vs, that vpon this truth, thy testimonies are too too credible: for is it credible, that 3. Euangelists, and the great

Apostle of the Gentiles, would unanimously conspire, to misleade all their posteritie? Or can it be imagined, that Truth would striue to deceaue vs, by leauing vs affirmatiues to be vnderstood for negatiues, in a matter of practise? would a tender Father teach his rude and ignorant children, by his bodie, to vnderstand, not his bodie? to witt, bread? Would the goodnesse and wisdom of heauen, in his verie laste words, haue left to his deare Spouse the Church, an ineuitable occasion of error, and perpetuall Idolatrie, euer since? Farre is it from a Christian vnderstanding, and farr be it euer from the hartes of thy seruants, whom thou feedest with thy *flesh, which is truly meate*, and with thy *blood which is truly drinke*. We deuoutly adore thee, ô hidden Deitie, who art truly and really vnder the formes of bread and wine. Let's rather dye then denye, depart from, or entertaine the least doubt, of this certaine Truth.

Of the tyme of the institution.

2. Point. Consider that our Sauiour instituted this Sacrament of lo-

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ue, in a tyme where most loue and tenderneſſe ſeeth to be expreſſed: to witt, at his laſt ſupper with his Apoſtles, as the laſt memorie of a dying man: as a pledge of his loue which he deſired to imprint deeply in their harts. And this too expreſſed in words full of loue. *Deſiderio deſiderani* I haue earneſtly deſired to eate this *Pasce* or *paſſe-ouer* with you, before I ſuffer. To witt, the preſent apprehenſion of his paynefull death, is not able to allay the preſſings of his tender loue, of which he will euen leaue himſelfe a pledge.

Affection. Sweete Sauour Ieſu! to what high doth thy Charitie burne. Was it not enough for that deare Lord of ours, to haue inſtituted this Sacrament of loue, wherein loue left God to man for his food, vnleſſe ſtill more and more to commend the ſame loue vnto vs, he had performed it in a circumſtance of moſt loue and tenderneſſe, euen iuſt when he was readie to goe out, to ſigne (with his pretious blood, ſpilt for our loue) the *deede of gift* of his bodie & blood; left for our food? And that too, ac-

compaigned with dearest expressions
 loue could inuent. *I haue exceeding
 earnestly desired to eate this Paschal
 with you, before my departure.* And
 wilt not thou then, ô my soule, fer-
 uently approach to this Sacrament,
 desiring it with all the desires of thy
 hart, not receiuing it with colde-
 nesse, and out of custome? &c.

OF THE CAUSES OF the Institution of the B. Sacrament.

THE XII. MEDITATION.

*The 1. Cause to leaue a Sacryfice,
 Gods proper worshippe.*

1. **C**ONSIDER that Christ did
Point. constitute this Blessed Sa-
 crament and Sacryfice, that the holy
 Church his spouse, might be alwayes
 prouided of a meanes to offer to God
 the highest worships imaginable,
 yea euen condigne and proportiona-
 ble to his owne infinite dignitie, while

a victime of an infinite value is offered to him, to witt Christ, God and man: and therefor equall to himselfe; as worthy, as good, as great as himselfe, so that nothing ether greater or better can ether be payd, owen or exacted, nay euen be wished for or imagined by the wisdome of heauen it selfe.

Affection. O great dignation! & infinite loue and bountie of God to man! Man was not furnished with any thing worthy of God, all the worships he could exhibite, as proceeding from a pure and poore creature, was base and vile, and bore noe proportion to the great Creatour. What doth he then doe, but bestowe a son; and that son, himselfe vpon vs in this Sacred Mysterie: himselfe; no white inferiour to his heauenly father, and by that meanes inables vs to make an offering of equall worships, and to pay more then we could euen contract. O too too rich and happie Christians, if we would know and consider our owne worth and happines!

*The second Cause. To leaue vs a
Legacie of Loue.*

2. *Point.* Consider that the second cause of the Institution of this B. Sacrament, was to testifie the greatnes of his loue to his faithfull, according to that of S. Iohn *Iesus knowing that his houre approached, that he was to depart out of this world to his heauenly father, wheras he loued his who were in the world, he loued them to the end.* Wherby as in his incarnation he vnited our flesh to his diuinitie by an hypostaticall vnion, so doth he in the Euchariste, vnite the same to the said diuinitie Sacramentally, and doth as it were incorporate it, and render it diuine.

Affection. O my euer dearest Rabbi! what a huge fire of loue thou laiest to my hart! Ah my poore soule! must we not needes acknowledge that a deadly colde hath benumbed thee! if the blood of a God dyeing cannot recouer heate and life into thee? He loued thee in the beginning, he loued thee before the beginning, he loued thee first, he loued thee most, he loued thee to the

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end, yea after the end, sith he applies the blood he powred out for thee, daily to thy hart. And to what end all this powerfull pressing, but to gaine thy hart to loue?

THE XIII. MEDITATION.

The third Cause. That he might remayne with vs.

1. **C**ONSIDER that the third Point. Cause of the institution of the Blessed Sacrament was, that so he might leaue himselfe to vs, and be alwayes present with vs, that we might familiarly conuerse and coferre with him; consult him in all our doubts, haue recourse to him in all our difficulties, pressures, temptations and tribulations; making good in effect that of the Prouerbs. My delights are to be with the sons of men S. Fran. It is a great miserie, and a lamentable infirmitie, that hauing him so present, we yet care for any other thing in the world.

Affection. O God, thou art truly

our gracious Emmanuel, *our nobiscum Deus, our God with vs.* No other nations haue their Gods so neere, as our God is neere to vs. Thou art alwayes with vs, deare Lord, and thou hast the words of eternall life; to whom then shall we goe for Counsell, for comfort, for assistance in all our difficulties; but to thee alone, who hast giuen vs such assurances of thy singular loue, and shewen in effect, that thou wilt not leaue vs Orphants, but wilt gather vs together, as the henn gathers her chickens vnder her wings? Remyne with vs then, deare Lord, and we will stay with thee; nor will we euer depart, or remoue our selues from vnder that blessed protection of thyne.

The fourth Cause &c. To leaue vs an presentation of his Passion.

2. *Point.* Consider that a fourth cause of the Inst. of the B. Sacrament was, that by his last will he might leaue vs an Idea, forme or representation of his life and Passion, which might continually refresh in euery one of vs the memorie of our Redemption purchaced at so deare

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price, as his owne pretious blood. For while we looke vpon the species of the bread alone, the dead body of our sweet Sauour is represented vnto our mynds, and by the species of the wine alone, we are put in mynd of the effusion of his pretious blood: whence S. Paule: *as often as you eat this bread, and drinke this cupp you shall annouce, or declare, the death of our Lord till he come.*

Affection. O my soule, lets neuer forgett at how deare a price we were bought: and ther vpon glorific, and beare God about in thy breast. This, that appeares to thee vnder the species of bread alone, is left to represent vnto thee, and putt thee in mynd of the deade body of thy deare Master. And this which thou seest vnder the species of the wine alone, to renew to thee the effusion of his pretious blond. And both together crye loude to our hartes as from his sacred mouth, Christians, friends, at least you my spouses. Remember my bloudie sweate. Remēber the scornes and contumelies I suffered. Remember my patience, and humilitie in the

midst of them. Remember my vinegar and gale, my huge torments, my utter abandonmentes, and for loue of you. *As often as you doe, this doe it in memorie of me.*

THE XIV. MEDITATION.

The first Cause. The exercises of all vertues.

1. **C**ONSIDER that a first cause
Point. of the Inst. of the B. Sacrament was, to leaue a continuall occasion of the exercise of all vertues. *Our Faith* is exercised, while we beleeue, that a whole God and man lyes hidd, and is containd really, and truly, though inuisibly, vnder a smale hoste. *Our Hope*, while seeing him dayly and houely bestowe himselfe, we cannot despaire of obtayning any thing lesse then himselfe. *Our Charitie*, while we looke into his open side which is a fornace of inflamed loue. *Religion*, adoring him with a soueraigne worships or *Latria*. *Our obedience and humilitie*, while

captiuating our vnderstanding in obedience to faith, we constantly beleeue (maugre the suggestion of our senses and our naturall reason) that God lyes truly hidd vnder these slender and meane accidents of bread and wine.

Affection. Yes, my soule, here we may euery day comfortably, and meritoriously exercise our faith, where sight, taste, touche fayle, Faith with eagles eyes lookes home, and assures, it is our hidden Lord that is eleuated before vs. It is my Lord, the verie Lord that made me, and dyed for me. Yes he himselfe tels it me, saying: *This is my body.* And I imbrace his word & adore him. And whom I adore present, by a goodnesse which hath nothing like to it, how should I not
become what he is

1. *Point.* **C**ONSIDER that a seauenth Cause of the Institution of the Blessed Sacrament was; to shew that being continually fedd and delighted with his heauenly body, we might be wayned from, and contemne the gliding delights of

to this admirable myſterie of Love, with all the humilitie and obedience my hart is able to conceiue.

The ſixt Cauſe &c. A memoriall to prevent obliuion.

2. *Point.* Conſider that the firſt cauſe of this Sacred Inſtitution was to leaue a meanes to remoue the greateſt miſcheife that can befall a poore creature, which is the obliuion of his Creatour. They forgot God who ſaued them, ſaith the Pſalmiſt, their harts departed from him who made them. And what became of it but corruption and abomination, *corrupti ſunt & abominabiles facti ſunt.* For by obliuion of God we looſe diuine grace; waxe vgly and deformed by the infection of finne; and become ſlaues to the Diuell.

imate Point. Our Hope, while ſeeing him dayly and hourelly beſtowe himſelfe, we cannot deſpaire of obtayning any thing leſſe then himſelfe. Our Charitie, while we looke into his open ſide which is a fornace of inflamed love. Religion, adoring him with a ſoueraigne worſhippe or Latria. Our obedience and humilitie, while

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ment and saluation. Can a Mother, saith that Louer of Men, forgett the child of her body: and though she should yet would I neuer forgett you. Ah how should we forgett him, I say, who least he might haue bene forgotten by vs, continues still with vs; leauing vs noe lesse memoriall of himselfe, then himselfe. O be thou euer blessed, and magnified, my dearest Lord. And be they euer accursed who forgett thee, who art the fountaine of living waters flowing into life everlasting.

THE XV. MEDITATION.

The seauenth Cause. That being fedd with diuine foode, we might become diuine.

1. **C**ONSIDER that a seauenth Point. Cause of the Institution of the Blessed Sacrament was; to shew that being continually fedd and delighted with his heauenly body, we might be wayned from, and contemne the gliding delights of

earthly ones, with all their paynefull
delightes and concupiscences; and
therby leading a spirituall and hea-
uenly, not a terreane life, that of
Saint Paule, may indeede, as it
ought, be verified of vs. *I line 1, not
not I, but Christ lines in me.*

Affection. Such my soule, should
we be indeede, persons quite wayned
for the fleshpotts, and vnions of
Egypt, since we are continually fedd
with heauenly Manna: With the
true foode of the children of God;
with the foode which is truly God.
Our aymes are God: our foster-fa-
ther God: our foode is God. And
what should our thoughtes, words
and workes be, but of God, and for
God? Let vs then neuer proue so vn-
happie, as loathing this heauenly
delicious, and fattening foode, to fall
vpon windie, and emptie hushes,
which indeede, feede not, fatten not,
saciate not.

*The eight Cause. The continuall
presence of the Angells.*

2. *Point.* Consider as an eighth
cause of the Institution of the B. Sa-
crament, the continuall presence of

the B. Angells of heauen; for as S. Chrysostome saith, *Where Christe is in the Euchariste, there are not wanting the frequent troopes of Angells.* And S. Ambrose; *where this body is, there the Eagles are gathered together, fluttering about with their spirituall wings.* I saith he, in another place, *the Eagles are about the Altar where the body is.*

Affection. Yes, my soule, we haue power by a vertuous life, framed according to the life of Christ, to take foretastes of heauen; and to turne this base land we liue in, into heauenly Paradise. The God of Angells is with vs, and in vs, when we please. They come downe to vs, and we mutually soare vpto them by our heauenly thoughtes, and conuersation, when we will. They and we feede of one and the same foode (though in a different manner) loue and adore the same God: singe the same *Gloria's*, *Alleluia's* and *Sanctus, Sanctus, Sanctus.*

THE XVI. MEDITATION.

*Of the excellencie of the Blessed
Sacrament.*

1. **C**onsider that our Saviour
Point. Iesus-Christ, as a most
tender gracious & bountifull father,
made a most excellent and admirable
will and testament, and left vs there-
by a legacie more pretious and better
then heauen and earth, to witt, his
most sacred bodie for our daylie food
and his Blessed blood for our drinke.

Affection. O sacred and soueraine
gne food! ô most admirable myste-
rie! ô diuine and deare inuention!
all you that loue God, come, come
make haste and see; see with admi-
ration and astonishment, praise, pro-
claime and magnifie for euer, the
name of our gracious God, who hath
daigned to worke such thinges, in
our dayes, and in vs; in vs, poor
miserable wormes of the earth.

2. *Point.* Consider, that though
it were an ineffable dignation; farr

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farre passing the inuention of men and Angells, that he who was in the beginning with God, and was euen God himselfe, should build himselfe a cottage of our clay, and become man, like one of vs indeede: yet doth it farre surpasse, that againe, to see the same, not only take our humanitie, but bestowe ypon vs also his diuinitie, conioyned and vnited with the same humanitie, to dwell in vs, to take vp his delights, and suppe with vs, and euen to become our rest and nourishment.

Affection. O what though of man or Angells, is in any measure, able to diue into the infinite Abyffe of the burning charitie which our Saviour Iesus Christ meant to expresse in this most venerable Sacrament! his pious fatherly hart could deuise nothing so sublimely and soueraignely good, as himselfe; and therefore himselfe hee bequeathes, to leaue our harts charged with the demonstration of the greatest excelsse of loue imaginable.

THE XVII. MEDITATION.

1. *Point.* **C**ONSIDER ; that though
 to giue all one hath, be
 an argument of great loue; yet to giue
 ones selfe, is farre greater ; but incom-
 parably the greatest of all, to giue
 what we haue, and what we are in
 such a manner, and for such an end,
 for we receiue him not now as a fa-
 ther and companion, a brother, a
 price ; but as our foode, by which,
 being worthily receiued, we are made
 one with him ; not that wee change
 this diuine foode, into our nature,
 but we are rather changed and trans-
 formed into it, euen as fire changes
 the nature of wood into it selfe,

Affection. Ah whose hart is not
 stirred to deuotion, and euen burnt
 vp with loue, when he seriously con-
 siders, with what excessse of loue and
 charitie, with what sollicitude, as it
 were, that Lord of Maiestie, that
 powerfull King of glorie, strives to
 gaine our hartes to his loue, hartes
 which are but earth and ashes, full of
 frailtie,

frailtie, viciousnelle and indignitie,
and farr vnworthie to be chosen to
be the habitacles and temples of the
adorable Trinitie.

2. *Point.* Consider : how God
could neither haue depressed himsel-
fe lower, or raised vs higher, then
that the bread of Angells should be-
come the poore pilgrimes food; then
that the Creatour should be the
creatures meate; then that he who
fills heauen and earth with the glo-
rie of his diuine Maiestie, should be
receiued and handled and eaten, by
our miserie: the highest heauens are
not able to comprize his Magnitude,
and yet he will please to inhabit the
narrow spaces of our howses of clay.

Affection. Is it possible then (may
we not only saie with Salomon) that
God doth dwell with or amongst
men; but more, is it possible that
God hauing taken a humane nature
vpon him and become man, should
also become mans food, and dwell
not only with man but euen in him,
there to cure our diseases, languors
and infirmities: not with an infinitie
of other meanes which his wisdom

could inuent, but even by the presence and application of his own precious body and blood?

3. *Point.* Consider that Christ comes vnto vs, accompayned with a thousand blessings; for he brings in to the soule that worthily receaueth him; what euer vertue he practised in his life; all the fruite of his Passion, Resurrection, and Ascension, the beatitude of his most Blessed body; the efficacie of his most precious blood; and the merits of his most excellent soule; and in a word, all that euer can be desired, or imagined.

Affection. What is there then, man, which thou standest not possessed of? what is it thou wantest, thou be not wanting to thy selfe, either, not worthily preparing thy selfe to receiue so great a guest, yet hauing receiued him, in not worthily entertaining him? That man evidently conuinc'd to be too greedy, whom the possession of a God cannot satisfie.

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PRAYERS BEFORE AND
after receiuing.

*A prayer of S. Thomas of Aquin
before receiuing the Blessed
Sacrament.*

ALMIGHTIE and eternall
God, behold I approch to
the Sacrament of thy only
begotten sonne, our Lord
Iesus Christ; I approch, as one
that's sick to the phisician of life; as
one vnclane to the fountaine of mer-
cie; as one that's blind to the light
of eternall brightnes; as one poore
and needy, to the Lord of heauen
and of earth; I beseech thee therefore
by the abundance of thy infinite
bounie, that thou wouldest vouch-
safe to cure my infirmitie, to wash
my vnclanesse, to enlighten my
blindnesse, to enrich my pouertie,

to clothe my nakednes; that I may
 receaue thee, the bread of Angells,
 King of Kings, Lord of Lords, with
 as great reuerence and humilitie,
 with as great contrition and deuo-
 tion; with as great puritie and faith,
 with such an intention & purpose, as
 is expediēt for the health of my soule;
 grant I beseech thee, that I may not
 onely receiue the Sacrament of our
 Lords bodie and bloud, but the effect
 also, and vertue of the Sacrament. O
 most mylde Lord, graunt that I may
 so receiue the bodie of thy only be-
 gotten Sonne, our Lord Iesus Christ,
 which he tooke of the Virgin Marie,
 that I may be worthie to be incorpo-
 rated in his mysticall body, and be
 numbered among the members there-
 of. O most louing father, graunt
 that I may at length, behold thy be-
 loued Sonne, face to face for euer,
 whom I now purpose to receiue vey-
 led vnder the forme of bread. Who
 liues and raignes with thee, in vni-
 tie of the holy Ghost, for euer and
 euer. Amen.

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*A prayer of Thomas à Kempis
before receiuing.*

MY Lord God, preuent thy seru-
uant in the blessings of thy
sweetnes, that I may deserue to ap-
proach worthily and deuoutly to thy
holy Sacrament; stirre vp my hart
vnto thee, and deliuer me from all
beauines and slouth: visit me with
thy comfort, that I may taste in Spi-
rit thy sweetnesse, which plentifully
lyes hid in this Sacrament, as in its
fountaine. Giue light also to my eyes,
to behold so great a mysterie, and
strengthen me to belceue it with vn-
doubted faith. For it is thy worke,
and not mans power; thy sacred in-
stitution, not mans inuention. For
no man is of himselfe able to compre-
hend and vnderstand these things,
which surpasse the vnderstanding
euen of Angells. What therefore shall
I vnworthie sinner, earth and ashes,
be able to search and comprehend of
so high and sacred a mysterie?

O Lord, in sinceritie of hart, with
a good and firme faith, & at thy com-

mandement, I come to thee with hope and reuerence, and doe verily beleeue, that thou art here present in the Sacrament, God and Man. Thy holy pleasure is, that I receiue thee, and by charitie vnite my self vnto thee. Wherefore I doe recurre to thy Clemencie, and doe craue speciall grace, that I may wholly melt in thee, and abound with loue, and hereafter neuer admit any other comfort. For this most high and worthy Sacrament, is the heath of the soule and body, the remedie of all spirituall sicknes: by it, my vices are cured, my passions bridled, temptations overcome or weakned, greater grace infused, vertue begun increased, faith confirmed, hope strengthened, and charitie inflamed and enlarged.

A prayer after receiving, by S.

Thomas of Aquint.

I Giue the thanks, O holy Lord, father almightie, eternall God, that thou hast pleased to sacrate me, a sinfull creature, and thy vnworthy seruant, through noe merits of myne,

but onely by the free gift of thy mercy, with the pretious body and bloud of thy Sonne our Saujour Iesus Christ. And withall I beseech thee, that this holy Communion, may not proue a guile lyable to punishment, but a powerfull mediation for my pardon. Let it be an armour of Faith and a shedd of a good will to me. Grant that it may free me from vice, subdue concupiscence and lust, increase Charitie, Patience, Humilitie, Obedience, and all other vertues; may it proue a strong defence against the guiles of all visible and inuisible enemyes: may it perfectly appease all my carnall and spirituall motions, firmly vnite me to thee, o thou one onely, and true God, and put a happy periode to my pilgrimage. And vouchsafe, I beseech thee, to leade me home to that ineffable banquet, where thou, with thy Sonne, and the holy Ghost, art a true light to thy Saintes, a compleate facicte, an euerlasting gladnes, an absolute ioy, and a perfect felicitie. Amen.

*ASPIRATIONS, OR
prayers before receiving culled
out of S. Augustine.*

COME, my deare Iesu; come
ô thou light of my eyes, let me
loue thee. Come ô thou solace of my
hart, let me loue thee. Come ô thou
life of my soule, let me loue thee. O
my deare delight; my sweete conso-
lation; my God, my life, my loue,
my all. O thou onely desire of my
hart, let me possesse thee alone. O
thou loue of my soule, let me abra-
ce thee; ô deare celestiall spouse, let
me inioy thee. O soueraigne sweet-
nesse, and eternall beatitude of my
soule, let me lodge thee, and locke
thee vp in the center of my hart. In
that hart, which thou hast made to
thy selfe, and for thy selfe, and it will
not, it cannot rest saue in thee alone.

I loue thee, ô my deare Iesu, and
I am still desiring to loue thee more
and more. For in verie deede, thou
art sweeter then any honie; more
nourishing then any milke; more

delicious then all that is delightfull.
O inflamed Loue, who art euer burning, and art neuer quenched, doe thou inflame me. Let me, I say, be wholly inflamed by thee, that so I may wholly loue thee. For, alas, he loues thee too little, who loues any thing with thee, which he loues not for thee.

Come, deare Iesu, come into my soule, which thou thy selfe hast prepared towards the receiuing of thee, through the desire wherwith it was inspired by thee. Enter into it, I beseech thee, and make it fit for thy selfe, that as thou hast made it, and redeemed it, thou maist also possesse it, & place thy selfe as a scale vpon it.

Giue me thy selfe, ô my God, restore thy selfe to me. for all thinges which are not my verie God are nothing to me. I loue thee, ô my God, I loue thee: and if it be yet too little, ah! make me loue thee more and more ardently,

Who am I, and who art thou, deare Lord? Who am I, I say, that the King of heauen, the God that made me, should come to visite me?

Alas, my Lord, I am not ignorant, but I loue. I am not presumtuons, but I loue. I euen quake to approach to thee; but alas without thee, I quite languish and dye. Great indeede is my miserie; yet infinitely greater is thy mercy. And whither, my euer mercifull Lord, should my languishing soule run from thee, but to thee?

O that I were able to receiue thee, with that humilitie, obedience, loue and feruour that thy Sacred Virgine Mother conceived thee! O that I had the burning loue of an Angell, to receiue thee, the foode of Angells!

O thou spouse of my soule, come quickly vnto me. Come, wound my hart with thy loue. Come take vp thy mansion, and repose in my poore breast. Come, sweete Iesu, come away; delay noe longer: the hart which thou louest, is infirme, and languisheth for thy presente. Come health, come life, come thou onely desire of my soule.

Immediately before receiuing, say.

O my soule! behold! thy Spouse is coming. Goe out and meete him. He is thy Creatour, thy Lord, thy King,

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oue! O

thy father, thy Pastour, thy Phisician, thy Crucified Loue, Iesus-Christ, who lovingly payd downe his owne pretious bloud for thy ransom; and leaues himselfe wholly for thy foode.

*Aspirations, &c. presently
after receiuing.*

I Haue found thee, I haue found thee, whom my hart loues; nor shalt thou depart from me, but lodge betweene my breastes. I hold thee, I possesse thee, I inioy thee in this narrow cottage of my hart, whom the heauens cannot comprehend. O kisse me with a kisse of thy heauenly sweete mouth, my deare Iesu; for thy breastes are better then the most deliciously perfumed wine. Thy name is oyle powred out: thy voyce sweete, thy face comely, and thou art wholly faire, and desirable.

O bread of life, bread of Angells, sanctuarie of soules! O sweet and secret comforter of holy hartes! O heauenly Spouse, ô Iesu my dearest loue! O riches of the soule, solace

of the afflicted, foode of the famished! O my ioy, my glorie, and all my Beatitude! Noe other nation had euer their Gods so neere to them, as our God is neere to vs, who comes himselfe to feede vs with his glorious body and bloud. O vnspeakable grace; ô admirable fauour! ô infinite Charitie!

What is this that I feele? what fire is this that inflames my hart? How sweetly doth it heate! How secretly doth it shine! How delightfully doth it burne! O Goodnesse! Goodnesse! Goodnesse! so old and so new. Too late, too late alas haue I loued thee! who art indeede my onely deare and faciating delight.

Resolutions after receiuing.

1. Since, by a mercy neuer sufficiently admired, I haue receiued God himselfe, as a pledge of his incessiue loue to me. The whole loue of my poore hart, shall be continually imployd to render him loue for many t
loue. Being daigned with his loue, I will noe more stoope downe to the
loue of creatures but in him, and for him.

2. Since I haue receiued thy selfe,
as a Memoriall of all thy wonders,
my memorie shall be wholly im-
ployed to represent vnto my thoughtes
the abismall humiliations, and
sweete Mysteries of thy Natiuitie:
the diuine lessons, and labours and
wonders of thy blessed life: the inef-
fable torments, contempts, abandone-
ments, and patience of thy bitter
passion: the singular dearenesse of
thy pretious blood powred out for
me: thy Law of loue: thy innume-
rable benefits and graces heaped
vpon me: &c.

3. Since I haue had the happinesse
to be fedd, with the foode of Angells
I will neuer more so vn timerely de-
base my selfe, as prodigally to feede
with swine. I will not after so noble a
banquet, fall vpon dunge &c. But ra-
ther Angell like incessantly, with
hunger of hart, feede of that foode,
and sing his prayses. Pronouncing
many tymes (especially that day.)

*My beloued hath testified to my hart,
that he is myne: and I am his.*

*His delights are to lie with me: and
myne shall euer be, to be with him.*

I will peirce the heauens with my hart: and in my cogitations I will alwayes be with my God.

My beloued shall be to me a posse of Myrre, and shall dwell betwixt my breastes.

Stay with vs, ô Lord, stay with vs, because it growes late.

We perish, ô Lord, we perish; and better it is we should not be, then be without thee, My God, and my all.

A WAY HOW TO
exercise a louing and filiall sorrow
continually, for the greatest sin-
nes of our life past.

O Deare Iesu! woe is me that euer I did offend thee. Alas, my dearest Lord, it had bene but iust, if I had bene lost for euer. But thy mylde mercy preuented me. Yes, my soule it was indeede the meere mercy of our Lord that we were not consumed. *Nisi quia Dominus adiuvit me, periremus, but minus habitasset in inferno anima mea.* Had not our Lord assisted me by his speciall grace, my soule had bene lost for euer.

lesse at this houre then inhabitant of Hell. Yet in that mercy I am humbly confident thou art now with me; because I haue conceiued a firme purpose to amende my life in general', and such and such a fault or imperfection in particular (making a reflection of what fault most raignes in your hart) remaynetherfor with me, dearest Father, and ile remayne with thee. And will not be separated from thee for euer. For alas, my deare Saviour, without thee, ' am neither able to aduance one foote, nor euen stay where I am, since in verie deede without thee, I am nothing, I haue nothing, I can doe nothing. There is nothing that is good either from me, or in me, or by me. But all good flowes eternally from that vast Ocean of thy essentiall Goodnesse. Grant therfor, deare Iesu, that I may liue in thee and to thee: and that I may dye to the world, and to all its pompes and vanities, and euen to all creatures, but in thee, and for thee. Let my senses dye which begett bastard desires in me. And keepe my eyes for euer fixed vpon my crucified Lord

and Loue, who is my life, my health
my strength, my saluation. I was
euen wholly plunged in death, and
thou hast wholly reuiued me. And
therfor as all my whole life & beeing
are thine, so I offer vp my whole fel-
fe to thee. Let my whole Spirit, my
whole hart, my whole body and my
whole life liue to thee. Yes my deare
life! thou hast deliuered me wholly,
that thou mightst possesse me wholly.
Let me loue thee, deare Lord, let me
loue thee, as much as I desire, and as
much as I ought. O dearest heavenly
Father! what my hart most desires,
or desires to desire, is but what thy
heavenly hart most earnestly de-
mands, and most absolutly com-
mands, knocking instantly, inces-
santly at this poore miserable hart of
myne, to witt That I should loue thee
Giue then, ah giue then, what thou
commandest, and commande what
thou wilt. Amen.

PRAYERS TAKEN OVT
of Tho. à Kempis.

*A Prayer for the Loue of vertues;
and the hatred of Vice.*

O Lord God of vertues, to whom
euery best thing belongs, in-
grate the loue of thy most sweet na-
me vpon my hart. Plant the rootes
of true vertues in me, and make the
seedes of holie Mediation, with the
ardant freshnes of good works, in-
crease and sprout vp, least I remaine
idle in thy howse, like an vnfruitfull
tree; but rather till me as a fruitfull
liue, and absolutelie roote out, and
reduce to nothing, whatsoeuer thou
dest vicious in me. Grant me grace
to hate my vices, giue me force, victo-
riously to conquer my passions, to mor-
tifie my concupiscences, & to suppress
the motions of my pride in me, to
repease anger, to expelle sloath, to de-
st avarice, to repulse bad sadnesse,
contemne glorie, to flie honour,
and to renounce all earthlie consolations.

tions ; so that nothing that is terrea-
ne, fraile, vaine, curious, carnall,
fawning, harsh, couetous, base, false,
or feyned, may touche, moue, intice,
catch, insnare, or seduce my hart.

Grant that I may loath all terrea-
ne things, earnestly desire eternall
things, loue what euer is good, attaine
to all vertue, know the prime truth,
and enioy, eternall felicitie. Grant
that I may meete with a blessed and
happie howre of death ; and in the
interim, cōtinually walke in thy feare
and loue. Free my hart from all crea-
tures, and from euerie thing which
might hinder or obscure the same.
Grant, that I may bee simple, pure
and all glewed to thee, and wholly
adheare vnto thee. Grant me true in-
ternall, and diuine peace ; and that
I may possesse a quiete minde, deuoid
of all perturbation.

Grant, that I may not be viciously
affected to anie temporall thing : nor
desire to be knowne, cared for, or
foolishlie loued by men ; because they
all seduce, and are seduced who in-
ordinatly desire, or loue any thing
of thee. Permitt me not to drawe

one to me by flatterie & obsequious-
nelle: but wisely to remoue all men
from my selfe, and securely direct
them to thee; and not to loue or loo-
ke vpon anie thing in man, or any
creature, saue what is thine, and for
what they were made.

*A Prayer for patience in time of tri-
bulation, and anguish of hart.*

O My beloued Lord God, my
holy Father, I am not worthie
to be comforted, and visited by thee,
but to be chasticed and whipped with
harpe stripes. I haue well deserued
anie afflictions and tribulations, be-
cause I haue grieuously offended, &
been vngratful for thine innumera-
ble benefits. I am not worthy, as are
the rest of good faithfull Christiāns, &
deuout bretheren, to be recreated
with diuine consolations, and to be
numbered among the heavenly ban-
neters. But I humbly beseeche thee,
O my holy Father, my deare and pious
Lord, make me one of the least of thy
seruings, that I may at least be one
of their laste seruants, whose foot-

stepps I am not worthie to kisse. Let them enioy manie and great consolations, whom thou louest and honorest by speciall priuiledge of loue. But let it be a great, and most acceptable present to me, who am the least, and most miserable of all; that thou sparest me not, but dost afflict me with manifold contradictions and sorowes.

Give patience, O pious Lord, and let all tribulation and anxiety be farre more wishfull & welcome to me then anie consolation. And grant that I may accept of, and suffer this particularly for thine honour, not out of a desire of adding to mine own aduantage, or hope of a greater reward. Let no gaine be greater to me then cheerefully to suffer for thy honour, to desire to be vnderualued and annihilated euen to the ground, and in verie deede, to bee made subject, and humbly to be throwne downe vnder the feete of all men. O Soueraigne Truth, My God, eternal light, ingraue this into my hart, that I may waxe vile in mine owne eyes, and that I may contemne my selfe, and esteeme my selfe in this world,

A P

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a banished pilgrime, a poore vn-
knowne man, a neglected solitary
person, abandoned by euerie crea-
ture: and that I may no where see-
ke for hope and solace, saue in thy
selfe alone. Nay, grant that I may re-
pute my selfe as one dead vpon earth,
and buried to the world, whose me-
morie is alreadie longe agoe past by,
and hath left no other footestepps or
markes of it selfe, saue a poore mise-
rable graue, which lyes hidd vnder
ground. Grant, ô eternall Wisdome
of the Father, that I may frequently
and seriously run ouer these things in
my hart, and continually fixe it vpon
my laste things, by a deepe conside-
ration; & so prepare my selfe for fu-
ture iudgement, running out before
thy face, by prayers and lamenta-
tions.

A Prayer to prayse God feruently.

MY God, my praise, and my
glorie! I earnestly desire to
praise thee with as loude a voice, and
as deuoute a hart as euer anie creatu-
re praysed thee in heauen or earth. I

ardently desire to honour thee, with
as great and worthy an honour, as
euer thou wast honored by anie Sain-
te, in thy Celestiall Kingdome. I wish
to venerate and loue thee, with as ar-
dent affection, and as amorous a hart,
as euer anie deuout & perfect person,
did, or doth loue thee in this world.
Let the heate of thy sacred and pure
loue, be alwayes renewed in me,
and inflame my reynes and hart, as a
fire descending from aboue. Let it
purifie and burne all my interiour
partes, that nothing of vicious, may
remayne in me, which may offend
the eyes of thy Maiestie. O my God,
thou true searcher of my hart, all my
desires are in thy sight, and all my
grones, for my manifold defects, to
wit my, Spirit oftē failes through the
want of inward sweetnesse and cha-
ritie. I offer vp therefore to thee, the
desire of my desire, to the honour of
thy name. Receiue my hartes desires
as a morning Sacrifice, and let my
prayers ascend vnto thee, as an eue-
ning incense, and please thee for
euer. Amen.



AN OBLATION OF the life and Passion of our Sauour, for the re- mission of sinne.

O Sweete Iesu, I haue, alas, all
the dayes of my life offended
thee, and haue bene incessantly vn-
gratfull vnto thee my dearest Crea-
tour, and Redeemour. I haue mang-
ed thy gifts not preserving them
intire, nor making a right vse of
them, but haue hindered thy grace;
and still added new faults to the old.
Verilie my offences are exceeding
great and many, but yet thy mercy is
infinitlie greater, and without all li-
mire I confesse I am vtterly vnwor-
thy to be called thy sonne, I cannot
howeuer but acknowledge thee to
be my Father, as thou truly art, and in
thee is all my confidence. Thou art

the drainlesse fountaine of mercies,
 who dost not repulse, but wash those
 stayned soules who flye to thee.
 Behold, ô my dearest refuge, behold,
 I the verie scumme of all thy creatu-
 res approach vnto thee, bringing no-
 thing along with me but the heauie
 loade of my sinnes, lowly layd at the
 feete of thy pietie, I humbly implore
 thy mercy. Pardon me I beseech
 thee, ô my surest hope, and for thy
 names sake saue me, who beleue
 that noe crymes are so great and enor-
 mious, that by the merites of thy
 most holy Passion, may not be for-
 giuen.

O sweete Iesu, I offer vnto thee
 for remission of all my sinnes, that
 admirable charitie of thyne, which
 made thee not disdaigne, being the
 God of eternall Maiestie, to become
 man: and for the space of more then
 thirtie yeares to be molested with
 many labours, calamities and per-
 secutions. I offer vp that heauiness
 that bloudie sweate, those harden-
 gets which afflicted thee in the garden
 when thou prayedst to thy heauenly

Father, with Knees bowed downe
 to the ground. I offer that excessiue
 desire of suffering, wherewith thou
 didst burne when thou wentest vo-
 luntarilie out to be apprehended by
 thyne enemies. I offer thy bonds,
 stripes, ignominies, contumelies,
 blasphemies, blowes, spittings, and
 diuers other kindes of iniuries, which
 thou didst suffer all the night longe,
 in the house of Annas, and Cayphas.
 All this I offer vp to thee, rendering
 thee hartly thankes, and humbly be-
 seeching that infinite bountie of thy-
 ne, and boundlesse pietie, that by
 thy merites, thou wouldst fully pu-
 rifie my soule, render it agreeable
 to thee, and conduct it to life euer-
 lasting.

O sweete Iesu, I offer vp vnto thee
 for all my sinnes, the vnheard of
 ignominie which thou didst suffer,
 when being stricken, spitt vpon, and
 wound, thou wert ledd to Pilate, in the
 morning from Pilate to Herode, and
 from thence to pilatte againe. I offer
 that sacred silence of thyne, which
 made thee humbly hold thy peace

at those contumelies and iniuries which were offered thee. I offerre the contempt thou sufferedst when Herode opprobriously scorned thee in a ridiculous garment. I offer that most cruell paine which thou sufferedst when they barbarously scourged thee being bound to a Pillar. I offer thee the goarie markes of thy scourging, and the streames of blood which run downe from all thy sacred members All this I offer thee in thankes giuing, beseeching that immense pietie of thyne, that by the merites of these thou wouldst fullie purifie my soule, render it pleasing to thee and conduct it to life euerlasting.

O sweete Iesu, I offer vnto thee for all my sinnes, that humilitie and patience which thou didst shew when clothed in a purple garment for thy greater scorne, thou wast crowned with thornes and saluted in a scoffing manner, impiously spit vpon, smitten with a reede &c. and buffeted. Brought out before the Tribunall, iniuriously condemned and last of haled out to Mount Cal

uarie, bearing thyne owne Crosse
 vpon thy shoulders. I offer that grei-
 uous toyle of thy sacred bodie, the
 many wearie stepps of thy holie feete
 and the heauie waight vpon thy
 shoulders. I offer thy sweate, thy
 thirst, and all the rest of thy torments,
 which with a most meeke and rea-
 die hart thou sufferedst for my sake.
 All this I offer thee, beleeching that
 immense clemencie of thyne, that by
 the merits therof thou wouldst fullie
 purifie my soule, render it pleasing to
 thee, and conduct it to life euerlast-
 inge.

O sweete Iesu, I offer vnto thee
 for all my sinnes, those most horri-
 ble paines thou sufferedst, when thy
 wounds were renewed, by plucking
 off thy garmentes; when thy hands
 and feete were fastend to the Crosse;
 when the ioyntes of thy body were
 all dissolued; when thy pretious
 bloud came gushing out, as from so
 many fountaines. I offer these rosie
 dropps of thy pretious bloud, that
 ineffable meeknesse and benignitie,
 wherby thou didst patiently suffer

the intolerable insolencies of those who insulted ouer thee, euen whilst thou didst pray for them to thy heauenly Father. All this I offer thee beseeching that immense pietie of thyne, that by the merite therof thou wouldst fully purifie my soule, render it pleasing to thee, and conduct it to life euerlastinge.

O sweete Iesu, I offer vnto thee for all my sinnes, vanities, negligences, and distractions, those incomprehensible tormentes which thou sufferedst, when being exposed to such anguise, destitute of all consolation, thou didst hange in a miserable manner on the Crosse betwixt two theeues; and when burninge with excessiue thirst, they gaue thee noe thinge but vineger and gale to drinke. I offer that exceeding charitie, and gracious mercy, with which inclynge thy venerable heade, thou rendredst vp the Ghost. I offer that saueing blood and water which flowed from thy pierced side. All this I offer thee; beseeching that immense clemencie of thyne, that

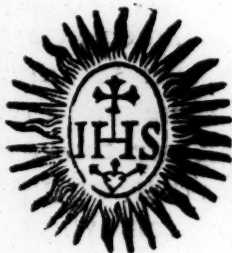
by the merite therof thou wouldst fullie purifie my soule, render it pleasing to thee and conduct it to life euerlastinge.

O sweete Iesu, for the perfect remission of all my offences, which in all my life tyme I haue in any wise committed I offer vnto thee the whole worke of mans redemption performed by thee. I offer thy Incarnation, thy birth, conuersation, death and Passion. I offer what euer els may haue bene gratefull to thee at any tyme, in thy most glorious Mother the Blessed Virgine Marie, and in those other Saintes of thyne. O most sweete Iesu I beseech thee, may thyne innocencie fullie satisfie thy Father for my guiltinesse shroud, in the purest syndon of thy merites, all my too vnworthy, and sinfull life; that what is vncleane in me by being conioyned to them, and what is imperfect by being vnited to them, may be perfected; that so during this life I may be pleasing to thee, and hauing finished the course of this miserable pilgrimage I may

presently arriue home to thee, who
art eternall saluation, to glorifie thy
B. Name for euer. Amen.

VIVE IESVS A IAMAIS.

*Dilectus meus mihi & ego illi.
Amen.*



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MEDITATIONS

OF OVR BLESSED

Ladies excellencies applicable to all her Feasts; or to be vsed at any time, according to euery ones deuotion.

THE FIRST MEDITATION.

For the Conception.

How excellent she was from all eternitie in the diuine prescience and Predestination.

THE 1. POINT.

CONsider the B. Virgin as she was at the least, or rather while she yet was not in nature, nor in the worlds consideration, and we shall

Ande she was euen then great in the diuine eyes, and predestination, being marked out to be the Blessed Mother of the worldes Redeemer. So that what was said of the eternall wisdome, by eternall birth-right, and propertie, is applied to her by the wisdome of the holy Church, guided by the holy Ghost, by attribution and participation. *Our Lord possessed me in the beginning of his waies.*

Affection. O worke of an eternall designe, to speake with the great S. Augustine! Be thou alwayes, (next to the only begotten Sonne of God) the first in my thoughts, as next after him, thou wert from all eternitie, the first in his diuine predestination, election, and loue. Mans losse was foreseene, and a *Sauour* was resolved to be sent, and that Sauour was to be borne a *Sonne*; which is no sooner said, but we vnderstand a *mother*, and that mother was to be Marie. Blessed Marie, Mother of that Sonne, who is God; procure by thy powerfull intercession that we may be so preuented by

holy grace, that we may loue him
aboue all thinges, and thee in him,
aboue all his Creatures.

II. P O I N T.

CONSIDER her at some what a nee-
rer distance; when she began
first to be in the thoughts and expe-
ctations of men; and you shall finde
holy Patriarckes breathing after
her, and Prophets foretelling her.
Wittnes Moyfes burning bush,
which consumed not. Aarons rodd
which brought forth flowers and
fruit, as saith S. Bernard, Gedeons
fleece moystened with a miraculous
dew. Heare the Prophet Daniell,
naming her, a miraculous mountai-
ne, whence the corner-stone of the
Church was drawen out, without
the helpe of man. Or the Prophet
Isay, saying more clearely: *Heare
the wonder which I relate: a virgine
shall conceane.*

Affection. O my soule! let's approa-
che with Moyfes to see this burning
bush, this admirable vision, this
fruitfull rodd, this gentle fleece. Let's

approach, I say, to behold th's prodigie who shall conceaue, remaying a virgine, and hartily say vnto her: Come, come, ô thou desired of all nations, the dyeing world expects thee. Come, change that woefull name of *Eue*, into a ioyfull *Am*, that all generations may publish thee blessed for euer. Come thou loue, thou Doue, thou faire, and let thy sweete flowres of honour and honestie appeare in our Land. *Let thy Virgine Earth sprout out and deliver vs a Saviour.*

THE II. MEDITATION.

For the same Day.

I. P O I N T.

CONSider her in her Aurora drawing, as it were, in the happie wombe of her Mother, and obserue her prerogatiues. She was conceived of iust and holy parents, sprung from Patriarkes, Prophets, Priests, and Kings. Her Conception

was announced by Angells, and it was, in it selfe, miraculous, in that she was borne of a sterile Mother, and so was indeed a child of miracle, a production rather of grace, then nature. For euen before nature had performed her work, grace began hers, according to that of S. Iohn Damascene; Nature durst not aduventure to runn before the issue, of grace but made a little stoppe, as it were, till grace had produced her fruite.

Affiction. O peereles Virgine! O hopefull and promising little budd, whose verie flowers are perfect fruites of honor and honestie. And indeede what but good fruits can be expected from so good trees? What but illustrious, holy, Preist-like, prince-like, can issue from so holy parents, so glorious progenitors, Patriarkes Prophets, Priests, and Kings? What from Angells denouncing, but Angelicall? What from a Childe of miracles, but prodigies and wonders? O incoparable sprigge, sprung from the stocke of Iesse, how gloriously bright must thy full

day needs proue, whose verie dawne is so admirable? O child of grace, praye that my poore soule may alwayes bee preuented with part of that wherewith thine is so timely replenished.

II. P O I N T.

CONSIDER with S. Anselme that it was fitting that the Blessed Virgin should haue been endowed with the greatest puritie imaginable vnder God: nor can it be doubted but to haue been preuented by grace, preserued from sinne, and conserued in innocencie, is a greater puritie, and easie to be conceived vnder God who is essentiall puritie. And therefore we may piously conclude with the foresaid Saint, that God bestowed such a puritie vpon the designed Mother of his eternally begotten Sonne, by a singular priuiledge reserued for her alone.

Affection. Let vs my soule look vpon this originall puritie, with the eye of admiring pietie and loue, and venerate it as a seemely disposition to

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the bringing out of puritie it selfe, by her whose prerogative it was about to be, to ioyne the puritie of a Virgine, and the fecunditie of a Mother in one and the same subiect. And let vs most deuoutly solemnise her immaculate Conception, that she may intercede for vs to Christ, who are defiled, alas, deformed, and so generally subiect vnto sinne, that whosoever affirms he is not a sinner, is concluded, a lyar.

FOR THE NATIUITIE
THE I. MEDITATION.

I. P O I N T.

CONsider her in her Natiuitie, and we shall finde it a subiect of the greatest ioy that euer the world had yet mett with. It was not now one of the sinfull children of *Eua*, cursing the day in which it was said, *a man is borne*: but one happily inverting that name into *Aue*, one that was wholly faire, and had noe spot

in her. Yea one, so not a sinner, as that she was wholly borne for sinners, to beare him who came to take away the finnes of the world, without whom there was no saluation at all for lost man.

Affection. Welcome, welcome, ô thou deare-bright rising *Aurora*, the languishing world hath longe, and greedily expected thee. O thou springing ioy of the earthly and heavenly Hierusalem, Peerelesse honour of thy race and sexe. Wee poore banished Sonns of Eue fall downe at thy tender feete, with a thousand *Aues*. Wee lay open our sighes and sobbs to thine eyes full of pittie in this vaile full of teares. Ah! let vs profitt by the example of thy vertues, partake in thy merits, and perceine thy powerfull intercession in all our miseries. O C'ement, ô pious, ô dearely sweete Virgine Marie.

II. POINT.

CONsider that it is that Virgine who is Virginally to bring forth the Spouse of Virgines.

That Virgine is borne, who while she is euen so little, and lowe, she is agreeable in the sight of the highest.

That Virgine is borne, who within a short time shall conceiue, breede, beare, and bring forth her maker.

That Virgine finally is borne, who remayning a Virgine, shall proue a Mother, the Mother of a God.

Affection. O my soule, let vs marke this day with a better stone, with a marke of ioy for euer, which gaue at once a Queene to men and Angels? Nay a dearely beloued childe to God the father, a designed Mother to God the Sonne, and a best beloued spouse to the Holy Ghost. O let my soule praise loue and magnifie her for euer, who hath so singular neere and deare relations to all the persons of the B. Trinitie.

THE II. MEDITATION.

For the same Day.

I. POINT.

CONSIDER : That if this day haue brought out a Virgine, who is to be a Virgine Mother, and that a Mother of God, it hath blessed the world, not only with the most excellent and best creature that euer the world yet sawe, but euen with the greatest, that euer the worlds Creatour yet made amongst men or Angells; to who they crye out with admiration : Who is this, who is this? *Quæ est ista? who riseth as the dawning of the day, as faire as the Moone, as choyse as the Sonne, &c.*

Affection. Let vs my soule, ioyn in admiration with the Angells in heauen, and say; who is this that our desert brings out? who and what doe we thinke this child will proue to be? a Prophetesse? nay more then a Prophetesse; more then an Angell,

more then an Archangell, more then a Cherubine, or Seraphim. A tabernacle which the Almighty hath built with his owne hand, for his dearely beloued, onely beloued, consubstantiall Sonne, to inhabite in earth. Say, my soule, all in one word, the Virgine Mother of God.

I I. P O I N T.

CONSIDER : That though the new Testament may seeme to say but little in commendations of our Blessed Ladie, yet did it indeede say more then euer was said of anie pure Creature, in assuring vs that she is; *Marie of whom Iesus was borne.* And though she herselfe be heard to speake but few wordes in the said Scriptures, yet in those fewe doth she preache all perfection; to witt: the knowledge of God and herself: Gods omnipotencie, who wrought great things in her, and her owne littlenesse and abiection, in whom such great things were wrought.

Affection. Ah my soule, neuer are we so much and so truly commen-

ded as when we are prayſed for the neere relations we haue to Ieſus, that is, when by his grace we cōceiue him in our hart, or bring him out by doing his bleſſed will, as we are taught in the Goſpell. Nor doe we euer by words prayſe Chriſt ſo much and ſo fruitfully, as when ſaying little, our light ſhines ſo before men, that our heauenly father is glorified; and when our liues giue teſtimonie to Chriſts truth by imitation of his life and Paſſion. Thus let vs ſtrive, my ſoule, to prayſe Chriſt, thus let vs humbly glorie to be prayſed.

For the Preſentation in the Temple.

THE I. MEDITATION.

I. POINT.

CONſider that as this child of miracle and grace, this true birde of Paradice, was wholly made for heauen, ſo was ſhe to haue noe commerce with earth. She that was

electd from all eternitie before all others to lodge God as in his liuing temple, was tymely to be lodged in the Temple of God. She that was prepossest and replenished by heauenly blessings, had noe place left for the world, which she euen left before she knew it. So that this Celestiall Arke, (by which all the world was to be saved from the floode) where more then Salomon would reside, was to be placed in the Sanctuarie of the Temple which Salomon built, and this was performed by her pious parents care, betwixt 3. and 4. yeares of her Age.

Affection. Say, my soule, to this Blessed young Virgine at her entrie into the Temple, what S. Germin sometymes said vpon the same subiect. Enter, saith he, into thyne owne proper inheritance, ô thou seale of our Lords Testament; thou ayne and end of his designs; thou key of hidden Mysteries. Enter thou whom all the Prophetes foresaw. Enter thou who art the reconcilemēt of all that are in disgrace; the vnion of those that are disvnited, the sup-

port of such as are readie to fall into ruine &c. Enter, I say, into the Temple thyne owne inheritance, and expect with ioy, till the holy Ghost thy Sponse come downe into the chaste Temple of thy hart.

II. POINT.

CONSIDER now, ô you Virgines consecrated to God, how this most perfect Patronesse of Virginitie and all other vertues, behaued her selfe in the Temple. If you pretend to loue her indeede, sayle not to shew it by the imitation of her heavenly life; which was so singularly holy a paterne of all that is holy, that the liues of the most holy compared to hers, appeared sinfull. To witte the sweet odour of this diuine sprige ascended vp into the sight of God so agreeably, that the whole plenitude of grace, which was distributed to others by partes, ouer-flowingly possessed her diuine soule. So that saith S. Ambrose it was her cheife studie to offend none, to loue all, to pay respect and honour to her elders, to

refuse nothing to her equalls. She had nothing of harsh or displeasing in her lookes, nothing of malepart in her words; nothing of vnhandsome in her actions: nothing of mincing in her gestures; nothing of lightnesse in her gait, nothing of pelulant in her voyce; so that her verie corporall aspect, was the picture of her mynde, and an expression of her probitie.

Affection. Fixe thyne eyes, my soule, vpon this Paterne and Patronesse of thyne, and learne a true Christian behauiour indeede. Looke vpon her, I say, and in the life of one learne the whole discipline of all holy Virgines. Let euery one say to him, or herselfe. Is it my cheife studie to offend none and to loue all? Doe I complie with my elders and equalls after this manner? Are my lookes sweetly agreeable, my words mylde, my actions decent? Or rather are not my lookes often harsh and vnpleasing? my words malepart and impertinent, my actions disedifying? Are not my gestures affected, my gait nice and light? my voyce wanton & dissolute; and my whole man incompounded?

Mylde Virgine obteyne by thy intercession, that I may imitate thy actions.

THE II. MEDITATION.

For the same day.

I. P O I N T.

CONSIDER with S. Hierome how blessedly she imployed her tyme. This rule, saith he, she putt downe to her selfe, that from the morning to the third houre she wholly imployed her selfe in prayer: from the third houre till None she spent in worke, knitting or weauing something for the vse of the Temple. And after None she departed not from prayer, till an Angell appeared and brought her meate, where she prayesd God without intermission. She spoke with such a gracefulness, that God was known in her speech. In whose prayse least she might at all be interrupted, if any chanced to salute her, she resaluted them, with

Deo Gratias.

Affection. O Blessed imployment!
O Angelicall life in earth! O my
soule, what a deare consolation ought
this to be to thy hart, to find thy
selfe by thyne owne happie choyce,
gott into a blessed necessitie of practi-
sing the same, by the example of the
Queene of Heauen, who began so
aierly to weeue the actiue and con-
templatiue life together, now pray-
ing, now working, and then praying
again, euen till Angells came to feed
her. Goe on in this happie course, my
soule, from prayer to worke, and
from worke againe to prayer, and
though the Angells of God come not
to thee, the God of Angells will not
fayle to feede thee with thousands of
deare delightes; thy prayer shall be
without intermission; the odours of
their sweetnesse shall flow from thy
mouth, and *Deo Gratias*, vpon all
occasions, shall continue alwayes.

II. POINT.

Represent her yet further to your thoughtes out of S. Hieromes and S. Ambroses expressions of her. *She was at all tymes, saith S. Hierome, either reading, meditating, or praying. Againe, in watching she was the first, saith the one, in speaking she was the last, saith the other, and most studious in reading, especially the holy Scriptures concerning the coming of Christ, which she frequently read and imbraced. In so much that when her body reposed, her hart watched, and euem often in her sleepe repeated what she had read; or, awaking from sleepe, continued the same.*

Affection. Let vs by this blessed example, ô my soule, wholly applie our selues to read, to Meditate, to pray. By reading, we shall learne to know what we ought to doe; by meditating, and pondering the same, we shall imprint it in our soules, and inflame our hartes to the practice thereof; and by prayer, obteyne force to performe what we know,

and desire. But let this reading be the word of God, which will proue a light to our feete, a cordiall to our hart, sweeter then the honie combe. Let our Meditation be *his holy Law*, and his *diuine grace* our prayer. And of all the Scriptures let that be most frequently in our hands, mouthes & hartes, which most relate to Christs coming, life and Passion, that we may indeede be sett vpon no other knowledge, but *Iesus-Christ*, and *him crucified*. And in that blessed peace, that verie peace lets sleepe and repose. Happie will that rest proue when our eyes are shutt with the sweet memorie of Christ and his law in our mouths and hartes.

THE III. MEDITATION.

For the Presentation.

I. POINT.

Consider that although this blessed young Virgine was possessed and prepossessed with all the bles-

sings of heauen, and replenished with the plenitude of grace, yet was not grace idle in her, or she idle in grace. Grace is not giuen to worke all alone, but graciously and freely to gayne our will; and in it, and with it to worke all. So that this Blessed Virgine, notwithstanding all these huge aduantages and prerogatiues of grace, testified to S. Elizabeth a holy Nun, that she prepared a place in her hart for God, with labour, continuall prayer, ardent desire, profound deuotion, many teares, and much affliction.

Affection. Thus it is my soule, that by her imitation, we ought to prepare our hartes for heauen. Without preuenting grace indeede we ryse in vane, it is in vane to ryse before the light, or rather we should neuer ryse at all. None comes to Christ vnlesse drawen by his heauenly father. Yet in vane too should the light shine if hauing light we did not walke in it. If we were so drawen as we followed it not, we should neuer arrive. He that made vs without vs, will not saue vs without vs. All our Ta-

lents are his free gifts, tis true, but we must negotiate with them, and improve them. We aske because we will, we seeke because we will, we knocke because we will, and we are saved because we will, and yet Gods *grace workes both the will and performance.* Lets adde then our carefull concurrance to his sweetedrawghtes, and be blessed for euer with that blessed amongst all women.

II. POINT.

CONSIDER that this Blessed Virgins prayer in particular (though otherwise full of grace) was for grace; Grace to be able to complie with those two great christian duties (The loue of God aboue all thinges, and of our neighbour as our selfe) wherein the whole Law and Prophetes consist. 2. Grace soueraignelie to hate and flye, all that he hates whom she soueraignly loues. 3. Grace to be truly humble, patient, mylde, and to be adorned with all the vertues, that so she might become wholly gracious in the diuine sight. 4. Grace

finally to be obedient to the high
Preists commandes and ordonances.

Affection. Let vs poore wretches
then learne of this most holy Virgine,
to be continually begging for Gods
grace, as being necessarie to euery
good act and vertuous action of our
whole life. Say then my soule with S.
Augustine. Thou commandest vs, ô
Lord, to loue thee aboue all thinges,
and our neighbours as our selues:
Giue graciously what thou comman-
dest, and commande what thou wilt.
Thou commandest vs continencie,
patience, humilitie &c. Giue what
thou commandest, and commande
what thou wilt. In fine, say with the
holy Church: Let thy grace, ô Lord,
we beseech thee, both goe before
and follow vs, and make vs conti-
nually addicted to good workes &c.

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THE FIRST MEDITATION.

For the Annunciation.

I. POINT.

CONsider that to this Virgine it was, thus qualified: that is, removed from the world, and dwelling in her sacred solitude, married to a holy man, but to be conserued for the Sonne of the *Holy of Holyes*, prepossest and replenished by heavenly grace, and happily concurring with it by continuall application and feruent prayer, still beging more and more grace, that an Angell was sent from heauen, with an embasie importing greatest honour to her, and ioy to all the world: to witt, to prepare a worthy marriage-bedd for the most pure spouse: to contract the Marriage betwixt a creature and her creator, and so to begin a happie league betwixt heauen and earth.

Affection. If we desire indeede then, my soule, to drawe downe heauenly

blesinges vpo vs; it to haue foretastes
 of celestiaall delighes; if Spiritually
 to conceiue Iesus in our hart; let vs
 flye the cheating, corrupting world,
 and betake our selues to the solitude
 of our chamber or celle. There the
 Kinge of Heauen speakes to our har-
 tes. There we put questions, & recei-
 ue answers of what we are to say, &
 what we are to doe. Its hard, saith
 S. Augustine to see Iesus amidst a
 multitude. Our mynde must inioy
 a certaine solitude That sight requi-
 res a secrete place. Marie was alone
 when she spoke with the Angell.
 Alone when the holy Ghost ouer-
 shaded her. Alone when she con-
 ceiued the worlds Redeemour.

II. POINT.

CONSIDER the admirable contents
 of this heauenly embasie, at
 which all heauen and earth may well
 stand amaysed, since all their con-
 cernements are to be treated in it.
 The eternall and onely begotten son-
 ne of the eternall God is about to
 espouse humane nature in an humble
 mayde,

mayde Marie of the house and familie of Dauid. The lost world wants a Sauour, and heauen is resolved to giue one. Gabriel is dispatched to Nazareth, to declare the mysterie, and to announce the wonders to the espoused Virgine. His first word presents her with plenitude of grace: *Hayle full of Grace.* Giues the reason of it: *Our Lord is with thee.* Assures her *she shall conceiue, and bring forth a sonne: a great Sonne: a Sonne, who as he is indeede, so shall he be called,* and acknowledged to be *the Sonne of the highest; Iesus, a Sauour, and shall raigne in the house of Iacob for euer.* And that, therfor, *she is blessed amongst, and aboue, all women.*

Affection. . O greatest astonishment to the Angells that euer they yet mett with since the Heauens Creation! O greatest blesse to man that euer yet befell him since his first fathers fall! O blessed effects of the flight of the world, of silence, of solitude, of frequent prayer! O Marie, God, Angell, and man expecte thy consent. O pious Virgine, mournefull Adam, with his whole miserable posteritie

banished out of Paradise, supplican-
ly crye to thee for it. Abraham,
Dauid, and all the ancient Fathers
instantly begge it. In a word all the
world cast at thy feete humbly sues
for it. If that consent be giuen, a pas-
sage to heauen is layd open to vs all.

THE II. MEDITATION.

I. POINT

CONSIDER yet further, and dili-
gently ponder these pretious
words which flow as heauenly pear-
tes from the mouth of an Angell,
which man ought humbly to imbra-
ce, relish, and locke vp, not proud-
ly and profanely to contro'le. Blessed
Marie is declared full of grace; not
that in an ordinarie manner as diuer
other Saintes were, but according
to the measure which Christ sort
out for his best beloued Mother
who wisely sutes his giftes and grace
according to the function, place, and
dignitie to which he pleases to call
euery one. The fountaine, the riuer

the brooke, are each one full: so is the Sonne, the Mother, and the seru-
uant. But the Sonne, as the fource
and sea whence all graces flow: the
Mother as neerliest ioyned to, and
most abundantly participating of the
said sea: the seruant, as placed at a
greater distance, in a measure aggree-
able to a seruant: in fine the seruant
possesses it but by partes; the Mother
in the whole plenitude, as saith Saint
Hierome.

Affection. All hayle, all hayle spot-
lesse Virgine, Mother of grace and
mercy. si. h thou art the Mother of
my Lord and Master, I feare not to
salute thee with an Angell full of gra-
ce; since, to speake with S. Athana-
sius, the holy Ghost descended into
thee with all his essentiall vertues
which he stands possessed of by title
his diuine principalltie, and therfor
thou art most iustly stiled *gratia plena*,
being replenished with the abun-
dance of all the graces of the holy
Ghost. Many, many daughters haue
gathered riches together, tis true,
but thou hast outstripped them all,
and art enriched with that peculiar

grace which gaue glorie to the hea-
uens, a God to the earth, faith to the
gentils &c. Dearest Lady Mother dai-
gne to Conueye some dropes of that
ouer-flowing grace of thyne, vpon
my weake and languishing soule.

II. POINT.

CONSIDER that if Marie be full of
grace, it is noe wonder, sith the
same Angell assures her, and vs, that
our Lord is with her *Dominus tecum*.
Noe saith S. Bernard it is noe won-
der that she is full of grace, with
whom our Lord is: not our Lord the
Sonne onely, whom she clothes with
humanitie, but our Lord the holy
Ghost, of whom she conceiues: and
our Lord the father who begott him
whom she conceiues. Nay rather
should we wonder that he that dis-
patched the Angell to her, should be
arrived to her before the Angell
and be found with her by the An-
gell.

Affection. Our Lord is with the
dearest Lady, that eternall and draw

nelesse fource of all graces, and so the fulnesse of grace, cannot be wanting to thee. Our *Lord is with thee*, The Angell is onely the Messenger of that good newes, but the God of Angells who sent him, preuents him, and is alreadie thy guest. Our *Lord is with thee*, I say, nay with vs too by thee, O thou Mother of mercy, who broughtest forth our mylde *Emmanuel*, that is, *our God with vs*, our Iesus, thy Sonne; whom who euer loues, he is loued by his heauenly father, who with the Sonne and the holy Ghost will come vnto him, and take vp their mansion with him. O excessiue happines which acruet vs by the meanes of *Blesse Marie*!

THE III. MEDITATION.

For the Annunciation.

I. POINT.

CONsider further, that it is noe wonder that she that is replenished with all grace, and hath our

Lord with her, and in her, should be rearmed *blessed amongst* and *aboue* all *women*. Since others haue but that by partes which she possieties in plenitude; and since he that is with others onely in a generall manner by Presence power and essence, is with her, in all the fulnesse of the Diuinitie corporally. Whence it is that she inioyes the aduantages, and is freed from the incommodities of all the states of women, to witt of Virgines, wiues, and widdowes. She hath the ioyes of a mother, without corruption: the honour of a Virgine, without sterilitie; the libertie of a widdowe without solitude. She is therfor deseruedly blessed among & aboue all women.

Affection. Lets vs then my soule, say, and neuer be wearie in saying with the Angell *Hayle Marie full of grace, our Lord is with thee, blessed art thou amongst all women*, and incomparably aboue, and before' all women: for thou art indeede the Glorie of Hierusalem, the ioy of Israel, the honour of thy nation and race, and sexe, for he that is power-

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full workes wonders in thee, and for vs poore lost sinner, by thee. Ah vse thy powerfull prayers to him, for vs now, and in the houre of our death. Amen.

II. P O I N T.

COnsider the Blessed Virgines bashfulnesse, prudence, and re-
taynednesse in speech. She is saluted by an Angell, *hail full of grace, accom-
paigne with her Lord and Master, blessed among all women*, and yet she feares, euen an Angell in the shape of a man; she resalutes him not, and in lieu of complacence, finds trouble in hearing so great commendations of her selfe, and falls a considering what kind of salutation that might be. She eyes her selfe as one who was dayly beging for grace, and she wonders to heare herselfe declared *full of grace*. Her companions vse to be the poorer sort of Virgines, and she admires to vnderstande she is accompanied with her Lord and Master. She lookes vpon her selfe as the least of women, and cannot ther-

for conceine how she should be blessed amongst all women.

Affection. Ah, my soule, doe we obserue this Virgine full of grace, blessed amongst all women startled at the presence of an Angell? While yet we poore frayle Creatures, miserable sinners, feare not the presence of men, where we may haue experienced much danger? And when she returnes noe answer, but is troubled at her owne prayses, euen from an Angell, prudently considering what they might import: shall we vainely fall in loue with the prayses which men fawningly bestow vpon vs; and therby vnconsideratly fall into questions, and answers, and ingagements, which leade we know not whither? Ah saith S. Ambrose, *it is the part of a Virgine to quake and tremble at euery approche of a man, and to feare euery word he speakes.*

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THE IV. MEDITATION.

For the Announciation.

I. POINT.

CONsider that while the Angell receiues noe returne of answer in words, he sees it in effects. He obserues in her a singular bashfulness and modestie, which is the greatest ornament of a Virgine: a chaste feare and trouble to heare her owne prayses: a prudent and mature consideration what the words which she heard might importe, and while he heares noe words, he replies to her comportments and thoughts, saying *feare not Marie.* And why? Not because an Angell salutes thee, and publishes thee blessed amongst all women, but because thou art indeede gracious and gratefull in the sight of God, and hast found loue and fauour with him. *For, saith he, thou hast found grace with God.*

Affection. Thus, my soule let our

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christian modestie and bashfullnesse
 appeare before all men, and they
 will reade in our actions, without
 the helpe of words, that religion rai-
 gnes in our hartes, and they will
 depart with edification. Let vs thus
 feare and flye the hearing of our ow-
 ne prayses, come they from men or
 Angells. and we shall infallibly find
 fauour in the sight of God, and his
 loue will leaue vs noe cause to feare.

II. POINT.

CONSIDER what grace and fauour
 it was that the Blessed Virgine
 found in the sight of God, and you
 will find that it was a most profound
 humilitie, Angelicall puritie, prompt
 obedience, and most feruent charitie,
 by which she conceiued in her wom-
 be, and brought out to the world a
 Sonne and Sauour, Iesus, according
 to that which the Prophete I saye fo-
 retold with admiration and astonish-
 ment: *behold a Virgine shall conceiue
 and bring forth a Sonne, and his name
 shall be called Emmanuel: which the
 Angell confirms and determines*

be her selfe, saying: *behold thou shalt conceive in thy wombe and bring forth a Sonne, and thou shalt call his name Iesus.*

Affection. Doe we indeede, my soule, desire to conceive Iesus spiritually in our hart, and to bring him out to the world? Let vs then emulate these better giftes, and strive to imitate this Blessed Virgines humilitie, puritie, obedience, and charitie, which were powerfull enough to draw God out of heaven, and to lodge him in her sacred wombe without these vertues we desire, and expect him in vane: he that comes to subdue pride will not lodge in a haughtie hart; he that is a pure Spirit, yea puritie it selfe, hates and flies impuritie. Practise these vertues interiorly and we shall not fayle to conceive him let the same shine before men & we bringe him out to our neighbour, and he too together with vs will run in the odour of those heauenly vertues.

 THE V. MEDITATION.

For the Annunciation.

I. POINT.

CONSIDER how our this B. Vir-
gine neither appears distrust-
full, nor light of faith, but behaues
her selfe with all the prudence ima-
ginable: for as at the first approche
of the Angell, she onely ponders,
and giues noe answer, according to
that of the wise man. *Young man spea-
ke in thyne owne cause scarcely.* So at
the second onsett she speakes breifly
and modestly, according to the same.
*If thou be asked twice returne a short
answer: or beare holding thy peace, and
aske.* So doth the Blessed Virgine
saying to the Angell: *how should this
be done because I know not man*, that
is, according to aint Auguyne and
other fathers, I am by vowe of Vir-
ginitie in a state of not knowing
man.

Affection. This is that blessed tem-

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per, my soule, which all Virgines should strive to imitate; neither to be too precipitate in casting out their hartes where noe neede requires: nor too bashfull in returning modest answers, and in moving iust doubts, as occasion offers it selfe. As againe, they ought neither to be too credulous and light in beleeuing visions, reuelations, and fauours from heauen (especially such as relate to themselves) nor yet too distrustfull (all things being maturely pondered) as though Gods armes were shortened. Giue God leaue to doe more then man can vnderstand. And where his will appeares certaine, doubt not of his poore, seeme it neuer so impossible to our comprehensions.

II. POINT.

CONSIDER how now the B. Virgine hauing giuen a testimonie that she knowes both how to keepe silence and how to speake, there being tymes for both: that she was neither distrustfull, nor light in beleeuing: that though she beleeued the

thing, yet she was doubtfull of the manner, which she modestly demanded: and hauing receiued assurance by the Angell that it was to be effected by the power of the highest, and the operation of the holy Ghost, she presently and wholly yealded vp her selfe to that power which she knew to be omnipotent, saying behold the handmayde of our Lord, *be it done to me according to thy word.*

Affection. Say, my soule, in all occurrences, (with this Blessed Patronesse of thyne) seeme they neuer so hard to common sense, *be it done to me according to thy word.* Are heauenly mysteries proposed? Giue eare to them in silence. Is our answer expected? let vs replye, without multiplicitie of words. Remaine we still doubtfull in the matter or manner? demande modestly to haue the thing cleared. Doe we find that the solution depends vpon the power of the Highest? Lets stoope in obedience to faith, saying be it done to me according to this word: that is, let that be done in me, by me, and with me, which is agreable in the sight of

the diuine Maieſtie. Let me be the humble matter or ſubiect of his diuine operations, whether I vnderſtand or vnderſtand not: becauſe *noe word is impoſſible to him.*

THE VI. MEDITATION.

For the Annunciation.

I. POINT.

CONſider the incomparable humilitie, the firme faith, the prompt obedience, and admirable reſignation of this heauenly Virgine. The Angell declares her *the Mother of God*: and ſhe her ſelfe, *his humble handmayde*: The Angell intimates a myſterie beyond the power of man, and ſhe beleeueth that God can doe more then man can comprehend. The Angell ſeemes to deliuer impoſſibilities, that a Virgine without the knowledge of a man ſhould bring out a God, yet perceiuing that the hand of the higheſt is in the worke, ſhe beleeueth that all thinges are

possible to God, and affords prompt obedience, and vnder that powerfull hand absolutely resignes herselfe to the whole without further discussion, while she vnderstands not the halfe, depending vpon the diuine authoritie for the rest, saying: *behold the handmayd of our Lord &c.*

Affection O my soule, what lessons are not here put before vs for our instruction and edification? What vertues are not here practised to leade vs into an admiration of this glorious Virgine? Was there euer acte of faith equall to this for an humble mayde to belceue herselfe to be the Mother of God? Or a more admirably greate humilitie, then for the Mother of God to declare her selfe his humble hand mayde? or finally a more diuinely prompt obedience, then that such a Mother was for hand-mayde that she absolutely resigned herselfe to what euer was to be wrought in her or by her: *behold the handmayde of our Lord.* She neither knew how, nor when, yet she knew well (what we all ought to know) that she was wholly his, and

soought to be wholly at his dispose.

II. POINT.

CONsider that by how much our Blessed Lady is more exalted, though euen by an Angell; by how much she is made more sure of heavenly prerogatiues and graces, by so much she growes lesse and lesse in her owne eyes; and be she neuer so certaine to be the Mother of God, she will still remayne the humble handmayde of her Lord: and for his sake become the seruant of his seruants; and to make it good in effects as well as in words, she goes with speed into a cittie of Iuda to visite her cosen Elizabeth.

Affection. Obserue, my soule, how this Blessed Virgine still proues a diuine Mistresse to vs, by word and worke, first crying out to vs all by how much thou art the greater, by so much more humble thy selfe. 2. Suspect the fauours we may seeme to haue from heauen if we waxe not more humble by them. 3. That noble words alone are not proofes

of true humilitie, vnlesse workes follow them: for she finds it not enough to haue professed herselfe to be the handmayd of our Lord, vnlesse in practise, she proue herselfe to be the humble handmayde of the handmaydes of our Lord; according to that of S. Peter: *be subiect to every humane creature for Gods sake.*

THE FIRST MEDITATION.

For the Visitation.

I. POINT.

CONsider with what Blessed and glorious effects, this humble and religious officiousnesse of Blessed Marie was accompanied. No sooner had she saluted her cosen Elisabeth, with the ordinarie Salutation of the Land *Pax tecum*, but the child in her wombe sprung with ioy, and both the child and the Mother were replenished with the Holy Ghost. He, begun to preach the presencc of his master by ioyfull exultations which

he could not yet performe by words: and she with exclamations, to Prophecie, to prayse, to magnifie, the Mother and the fruite of her wombe Iesus who spoke by his Mothers mouth, as S. Iohn heard by his Mothers eares.

Affection. O my soule, neuer, neuer can we loose by humbling our selues, be we neuer so great and illustrious, but still what we seeme to cast away comes multiplyed home, honour and esteeme continually most following him who most flies it. Marie was indeede the Mother of God though she had not stirred from Nazareth. But the heauens only knew that: But when humilitie once brings her to Elizabeth the world begins to be acquainted with the Mysterie, the Mother's magnified, the Sonne glorified, S. Iohn sanctified in his Mothers wombe, and S. Elizabeth replenished with the holy Ghost, and by vertue thereof publishes her to be the Mother of God, and vtters a blessed word which all the world till this day neuer ceaseth to repeate. Blessed, blessed is

the fruite of thy wombe O glorious effects of Maries humilitie!

II. POINT.

BUT consider how the humilitie which brought her thither leaues her not there, but leades her to a most Christian acknowledgment and profession of her owne nothing. She heares her selfe proclaimed with a lowd voyce blessed aboue all women, and the fruite of her wombe blessed, blessed as beleeuing what was said to her by the Angell; blessed as being the Mother of God: and yet amidst those highest, and withall true commendations that heauen or earth could bestowe vpon a pure creature she deuestes her selfe of all, as being of her selfe nothing at all, ascribing the whole to the Ocean of all goodnes, saying. My soule doth magnifie our Lord.

Affection. O admirable and incomparable humilitie and abiection of the Mother of God, which neuer had in earth any thinge like to (saue onely the abismall humiliatio

of her Sonne Iesus) which noe honours, noe prerogatiues, noe blessings from the mouthes of men, could euer swell, or make her forgett that all was Gods, and that all glorie which is not taken in him, is meere vanitie. You (may she seeme to say) magnifie me *aboue all women, for my faith, for the fruite of my wombe, for the dignitie of being the Mother of God*, but I, the while, looke ouer all these priuiledges to looke vpon and laude the authour of them all, and my verie soule doth magnifie our Lord, that is, doth publish his greatnes, his Maiestie, his magnificence, his sanctitie, wisdom and mercy, in all those heauenly giftes of his free liberalitie.

THE II. MEDITATION,

For the Visitation.

I. POINT,

CONSIDER that it was not with
 her tongue onely that she ma-
 gnified her Lord by speaking glo-
 rious thinges of him, or abiect thin-
 ges of her selfe, as that she was his
 handmayde, whose Mother indeede
 she was. Or by her hands and feete,
 that is, by her workes and labours
 onely, especially those of mercy exer-
 cised vpon her cosen Elizabeth; or
 yet by her memorie onely, or her
 vnderstanding or will alone, but
 euen with her whole soule, that is,
 with workes, memorie, vnderstanding
 and will all ioyntly offered vp in one
 sacryfice of prayse and thankes gi-
 uing, and that too with huge ioy and
 iubilie of hart, *and my verie Spirit,*
saith she, exults in God my child, my
Iesus, my Saniour.

Affect. O my soule, thus it is indee-

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deſiſat we are to magnifie our Lord;
withall our hart, withall our ſtrégh,
withall our ſoule. Whopayes not this
payes leſſe then he owes. All that
we haue, and all that we are, whe-
ther corporally or ſpiritually, in
tyme or eternitie, all iſſues original-
ly from his free bountie, and all
ought to be aſcribed to his mercy and
goodnes. We may lawfully exult and
reioyce, my ſoule, but it muſt be in
our Lord. We may glorie, and we
good reaſon for it, but let it be with
our Bleſſed Lady, *in Deo ſalutari
noſtro*: in God our Sauour,

II. POINT.

CONſider for what it was that
our B. Lady ſo magnified her
Lord and Maſter: and ſhe herſelfe
will giue the cauſe: becauſe ſaith ſhe
*ſhe hath mercifully looked vpon the hu-
militie*, abiection, or pouertie of this
handmayde. That is to ſpeake with
Theophilact while I looked not after
him, he looked vpon my litleneſſe,
and was mercifull to me while I
ſought him not. Ponder this well; it

is not because he had made her the most illustrious and blessed among all women, and even greater in qualitie of Mother of God, then the greatest Cherubins and Seraphins, but because he looked vpon her humilitie and abiection with the eye of mercy and pittie; that is, he approued, loued imbraced, and pleased himselfe in it, and mercifully preuented her by his grace.

Affection. Our first acknowledgements, my soule, following our R. Ladyes example, must be, for that which was first in Gods fauours towards vs: when his vncompelled and free mercy had nothing to looke vpon but our miserie; when he looked downe, and found all mankind at a losse, none doing well, not one. Fayle not then, my soule, what euer the world may conceiue and publish to our prayse: how glorious and happie soeuer our present state of life may be: what euer perfections grace may seeme to vs, to haue wrought in vs; fayle not, I say, to magnifie our Lord, and to reioyce in God our Saviour, for that he dayned graciously

look

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take upon our wretchednesse, abiection,
and milerie, by which looke or loue
of his all our happinesse was begun.

THE III. MEDITATION.

For the Visitation.

I. P O I N T.

CONSIDER what was the seconde
Cause for which our Blessed La-
dy did so magnifie our Lord, and
you will heare her selfe againe shew
it. Still remouing all prayse from her
selfe, to ascribe it to the fource of all
Good, because, saith she, *he that is*
mightie hath done greate thinges to me:
as though she should say; let none be
slow in giuing credit to this ineffable
mysterie; let none admire that I a
Virgine haue conceived; for how
mer it is in me that this astonishing
wonder is wrought, yet it was not I
but the Almighty God that wrought
it in the power of the most high who
ouershadowed me. And the whole
Reason of the worke, is the omni-
potent power of the workman, who

alone workes great, inscrutable, and wonderfull things.

Affection. Feare not, my soule, to acknowledge with our Blessed Lady, that he who is mightie hath wrought great things in thee, so thou humbly with her too confesse vpon whom they were wrought, and by whom: for so thou shalt still haue thyne owne misery and Gods power, mercy, and bountie before thyne eyes; so shalt thou neuer forgett that he is all, and thou thy selfe nothinge at all; and yet finding so many benefits, whether of body, or soule, or fortune, so freely bestowed vpon thy pouertie and nothinge, thou wilt euen melt away with admiring loue: and willingly and ioyfully spend what soeuer thou hast of life or abilitie in continuall Magnifying of so good a Lord, and in Spirituall exultations in so Deare a Sauiour.

II. POINT.

Consider how hugely great the grace of Gods looking vpon B. Maries abiection must needs haue bene, sith from thenceforth all ge-

nerations shall call her blessed as she
her selfe feares, not to foretell, hau-
ing first giuen the those honour of it,
to him that was traly the Authour
therof. Certainly that aspect or *loo-
king vpon*, was the effect of eternall
dilection (according to that, *vbi
amor, ibi oculus*) and singular ele-
ction, his looke or aspect, onely fol-
lowing his loue, since as S. Augu-
stin saith, *Gods looking vpon ore by
grace, is the deliuering of him from ab-
jection and abandonnement.*

Affect.on. O my soule what an ex-
cessiue ioy is it, to a traly Christian
hart, to see this prediction so fully
verified. *Blessed art thou*, began the
Angel: *blessed art thou*, went on S.
Elizabeth; and from them 16. ages,
and vpwards, tooke, and euer since
continued the same songe, all the
Ancient Fathers being, as it were,
at a holy strife which might take it
the highest, and all the Christian
world from the rising of the Sun, to
the setting of the same, hauing no-
thing, after Iesus, so frequently in
its mouth as our *Blessed Lady*, that
being, as it were, among them all,

her proper name. Whervpon millions of millions, of all sexes, and ages, and conditions, all the world ouer, euery day, sayle not to sing her Canticle, and publish, and confirme her *bleſſed by all generations.*

THE I. MEDITATION.

For the Natiuitie of our Blessed Saniour.

I. POINT.

CONsider yet how many iust reasons concurre to oblige all mankind to proclaime her blessed for euer. First because *she beleued.* 2. Because *she was full of grace:* 3. Because *she brought out a most b'essed fruite.* 4. Because the All-powerfull or Almighty wrought wonderfull thinges in her: 5. Because she was the *Mother of our Lord* the King of Glorie. 6. Because she reſerued the puritie of a *Virgine* together with the fecunditie of a *Mother.* 7. Because neither was there before her, or euer shall there be after her *any like or comparable to her.*

Affiction. Blesse her then, my soule, blesse her together with heauen and earth, with Angells and Saintes: and wichall, learne of her to blesse, to prayse, to magnifie, that powerfull hand which wrought wonders in her and by her; that fruite of her wombe, that *God her Sauiour*, whom she brought out: blesse her firme faith: her fullnesse of grace; her pure maternitie, her fruitefull Virginitie. Say, say, my soule, with the deuoute S. Bernard: *While the riuers run into the Sea; While the woodes overshadow the mountaines; While the starres possesse the heauens, thyne honour, thy name, thy prayses shall alwayes remaine.*

II. P O I N T.

CONSIDER that though Blessed Marie were a iustest subiect of admiration to men and Angells, in all the states of her life, as being designed for a worke which passed all their capacities, euen to conceiue it: yet was she then most blessedfull and blessed when she did not onely promise, but present her blessed fruite. When our God was not onely our

Lord With her, and in her, but our Emmanuel or our God With vs, by her, when that flower of the field began to appeare in our Land, and her Virgine earth brought out a Saviour: When finally her dayes were fully come that she should be deliuered, & she brought forth her first begotten Sonne, and swaddled him in clothes, and layd him downe in a manger.

Affection. Then, then, my soule, it was indeede, that all men of good will began to blesse her, ioyninge with the multitudes of Angells who compasse about our more then Salomous litle bedd, to sing a *Gloria* to the child of her wombe, and peace to the world. Then did she place her young Sonne, our God, visibly amongst vs, and therby freed vs from that ancient reproche *vti est Deus tuus, where is thy God?* Now thou mayst tell the Diuell, my soule, that here he is, to subdue his pride. Thou mayst tell the incredulous Iewes that here is, to confound their malice. Thou mayst tell all men of good will, that here he is, to breake our chaynes, to cure our wounds,

to direct, to protect; to comfort, to
save, the poore banished Sonns of
Eue.

THE II. MEDITATION.

In the Nativitie of our Saviour.

I. POINT.

CONsider that then it was indee-
de that she shewed her selfe to
be a Mother, when she brought
forth to the world her *first begotten*
Sonne, and layd him in a manger.
Then she was indeede Mother in
effect, and Mother of God, and in
that name, and qualitie, according
to S. Thomas of Aquine, the grea-
test creature that euer was, or euer
shall, or can be made, euen by the
Almighties power; since to be the
Mother of God, as being ioyned to
a thing of an infinite perfection, in-
cludes in it selfe a certaine infinite
dignitie.

Affection. Stand amaysed, my sou-
le, at this heavenly prodigie, as hau-
ing neither words nor thoughtes su-
table to this ineffable dignitie, or at

least say with that great S. Andrew
 of Hierusalem: O holy Lady! Thou
 art the incomprehensible secreete of the
 diuine economie, Whom the Angells
 desire incessantly to be hold. Thou art
 the admirable lodging of an humbled
 God. Thou art that agreeable earth,
 which made him descend from heauen,
 and gaue him entrie among vs. Thou
 art the treasure of the mysteries shut up
 before all ages. Thou art the trining
 booke wherein the word of the eternal
 father was written by the pen of the holy
 Ghost. Thou art the authentick Instru-
 ment of the peace made betwixt God
 and man &c. What shall I say? Words
 fayle, my Conceptions are languishing,
 and answer not to the ardour of my
 soule.

II. POINT.

Consider her againe in qualitie
 of the Mother of God, and as
 such you will find that God is truly
verò ex carne eius flesh of her flesh.
 That Word which in the begining
 was with God, and was God, was in
 this tyme made flesh of her flesh. So
 that as God the Father can onely say,
 thou art my Sonne, this day I began

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thee by an eternall generation: so this B. Virgine alone can onely say, *I am thy Mother, this day I brought thee forth by a temporall birth.*

Affect on. Good God to what a high flight doth this call the thoughtes of man! What strange relations and connections hath this Virgine Mother, in qualitie Mother of God, with God himselfe? He in eternitie had a Sonne without a Mother! She in tyme, a Sonne without a father! He a Sonne consubstantiall, or of the same substance with himselfe; she the same Sonne of her substance. I, saith S. Augustine, *God gaue that verely begotten Sonne to Marie, who as being begotten of hi owne hart equall to equall to himselfe he loved as himselfe, that God and Marie might naturally haue one and the same Sonne God who made all made himselfe of Marie, to restore all that he that he had made. He who could ef nothing make all things, would not without Marie reforme the things that were deformed.* Ah, my soule, what an ineffable dignitie is this? What helpes may not we expect from one so neere

to God by so singular prerogatives?

THE III. MEDITATION.

In qualitie of Mother of God.

I. P O I N T.

CONSIDER her againe in qualitie of Mother, and say: If Mother, and that Mother of the Sonne of God, then compartner, and comparent, or common parent with God the Father: If Mother of a most louing and best beloued Sonne, then the best beloued of Mothers or creatures, and consequently indowed with the best gifts amongst and aboue all creatures, in heauen and in earth, since loue is but a well wishing, and Gods loue giues what it wishes vs.

Affection. O the blessed connection alliance, and neereneſſe in bloud contracted betwixt God and man in the person of Marie, and by her meanes and mediation! O my soule, they that were farre oft are now by her meanes neere at hand. She has found fauour with God, and credit

to bringe vs into fauour too. She is his mother and our Mother, and so we are his brethren; and if brethren coheires with her Christ. *Hence we are an elect generation, a kingly preist-hood, a holy Nation, a people of purchase.* Marke these great titles, my soule, and learne to value thy selfe accordingly.

II. POINT.

Consider her yet againe in qualitie of the Mother of God, and say, if the Mother of God, then her sacred wombe was the Blessed Paradise to which our seconde Adam was restored, and wherin he was lodged for nine mouthes space: for which tyme she happily possessed all the riches of heauen; *the riches of the wisdom and knowlege of God.* Finally if the Mother of God, she was the faithfull Guardian of his tender yeares; the inseparable companion of his flight into Egypt, and returne home. She bore him in her armes, she clothed him with the worke of her hands, and fedd him with the riches of her chaste breastes.

Affection. O Iesu! who will make

in so happie, as that I might find the
 my brother, sucking my Mothers breas-
 tes, that I might kisse thee, and that
 none hereafter might despise me? And
 that I might discover, with what
 faith, seruour, tendernesse, obedien-
 ce, humilitie, and charitie she per-
 formed those pious offices about
 thee; that in imitation therof, I
 might at least exhibite some small
 parte of them, to those litle ones,
 my Christian brethten, whom thou
 hast left me in lieu of thy selfe, and
 so earnestly and effectually commen-
 dest to me, saying: *what euer you doe
 to those litle ones you doe to me.* We
 haue yet then, my soule, meanes left
 vs, to keepe, to accompanie, to
 doth, to feede, our poore brother
 Iesus.

For the Purification of our B. Lady.

THE FIRST MEDITATION.

I. POINT.

CONSIDER that it is a Virgine-Mo-
 ther who this day presents her

first begotten, being the God of the Temple, in the Temple of God: and as such neither child nor Mother could be subiect to the Law of Purification, she, being free from all spott of sinne, or corporall impuritie; he, being puritie it selfe. How is she moued then to subiect her selfe to that Law, save onely to leaue vs a rare example of a singular obedience.

Affectiō. Noe, noe, chaste Virgine, thou hadst noe neede of Purification, who wast wholly faire, and hadst noe stayne in thee. But thou art the Mother and best imitater of that Sonne, who while he was subiect to noe Law he ther, would yet humbly vndergoe the Law of Circumcision: and so wilt thou that of Purification. Thou hadst noe neede, I say, but we had neede of noe lesse then thy Sonns and thyne owne example, to induce vs to the humble and obedient obseruance of the most iust and laudable Lawes and duties vnder which we liue. For doe we not, my soule, doe we not sometymes repine at them, dispute them, and seeke holes to euade them?

II. POINT.

CONSIDER that this Immaculate Virgine subiected herselfe to the Law of Purification, not onely to teach vs obedience, but also to ingraue true humilitie still deeper and deeper into our harts. She had taught it by word, when she said, to the Angell who declared her the Mother of God, *the handmayd of our Lord*. She taught it in fact, in going to visite one lesse then herselfe, S. Elizabeth. But now she teacheth it in an occasion, where honour seemes to be engaged, where her sanctitie and puritie may be suspected.

Affection. Ah my sou'e, how farre doe we poore sinners fall short of this great perfection? Alas how unwilling y and rarely doe we stoop downe, in fact, or giue place to one that is belowe vs? Nay, if we humble our selues in words onely; if we doe not rather extolle and preferre our selues before our betters, (being blamed or reprehended for any litle fault) if we doe not excuse ourselues, yea with choller? and inventions *ad excusandas excusationes* S. P.

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in peccatis, it is much But to suffer while we are innocent, especially if our honour and reputation be neuer so 'itle in question, is a thing we find not patience to digest. Alas, my soule, we Christians seeme quite to forgett that we are schollers in Christs and Maries schoole, and what lessons they haue deliuered vs.

Of our B. Ladys Assump'ion.

THE FIRST MEDITATION.

That her life was spent in heauenly aspirations.

I POINT.

CONsider with many of the holy Fathers, that our B. La y from her deare Sonns Ascension to this present day of her glorious Assumption, imployed all her tyme in heauenly contemplations, feruent eleuations of harte and inflamed aspirations after her dearely beloued child. How often said she, with more then S. Paules seruour, *that she desired to*

be dissolued, and to be with Christ? How often did she adiuire the daughters of Sion, to stay her with flowers, to compasse her about with apples, because she languished with loue? Tell him, saith she, that I languish with loue.

Affection. Thus it was, my soule, that this heavenly hart continually euaporated it selfe out: thus, while her body was detayned in earth, did her soule liue in heauen: and thus it is too that euery chaste turtle should behaue her selfe in the absence of her mate sometymes moaning herselfe with holy Dauid, saying: *ay mé! why is my seiourning still prolonged? Sometime with S. Paule, Christ is my life, and death is my gayne. Sometymes againe with the feruent S. Augustine: Line 7 Will not, dye I will, I desire to be dissolued and to be with Christ.*

That her life wasted away like incense in the flames of loue.

II. POINT.

CONSIDER that Blessed Marie Chauiing as truly conceined in her hart the sacred fire which

her Sonne brought downe, as she had conceiued him in her Virginall wombe, she continually watched it like a holy Vestall, and did not onely keepe it a lue, but euen added new fewell to it, by euery least action of her life, so that that holy flame was increased to such a degree that it was impossible for a humane hart to endure it, without wasting away like incense in the thurible, to imbalme the world with her heauenly odours.

Affection. Ah my soule, come and behold this heauenly Vision. See how Moyses his burning bush, whom no fire of concupiscence could ever touch, begins to melt away in the fire of loue. See our sacred Saluander readie to consume in the flames which she loued, wherein she liued, and wherewith she was so deliciously nourished. O that this cold lumps were better acquainted with this deare torment, with this fire which burnes so delightfully. At least, O thou Blessed Holocauste of Loue, preuayle by thy powerfull prayers, that the fire of the Holy Ghost may

burne my reynes and hart that I may
serue him with a chaste body, and
please him with a cleane hart.

THE II. MEDITATION.

For the Assumption.

That she dyed of Loue.

I. POINT.

CONsider that Marie must dye
then: because she was a child of
Adam: because she was the Mother
of a God who dyed: because she
because a pretious & delicious death
will doe her the right to deliuer her
vpp to her Sonne in glorie; nor is
glorie to be had but by death, she
must dye then who brought out life.
But as loue brought her Iesus downe
from heauen, and by loue she con-
ceiued him, so must noe other hand
then that of loue (which is now
growen stronger then death in her)
breake the band of mortalitie, and

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restore her to her life, her loue, her Iesus.

Affection. O death louingly vitall!
O loue vitally mortall! O death of
loue the noblest of all deathes! And
therfor due to the most noble life
that euer was amongst creatures
whereof the verie Angells would de-
fire to dye, if dye they could. But ah
returne, returne thou Sunamitelle,
returne that we may haue the happi-
nesse to looke vpo thee, to craue thy-
ne assistance in our necessities. O
Marie, thou Mother of grace, Mo-
ther of mercy, protect vs against our
enemyes in our life, and receiue vs at
the houre of our death. *Amen.*

II. POINT.

Consider that if loue gaue the
blow, it was the most noble
death that euer creature endured: If
loue gaue the stroke, it was the most
deliciously deare and desired that
euer humane hart tasted. And as this
death was most noble and most swee-
te, so was it attended by the most
noble companie. All the Apostles
(as witnesseth the great Arcopagite)
by Gods Prouidence and power,

and all the Primitive Christians about Hierusalem being present at it. Yea even Millions of Angells, and Christ himfelfe. Witnesse S. I. Damascene with many others.

Affection. O what a mixture of delight and sorrow did possesse those Apostolicall and primitive hartes! Of sorrow, to see themselves readie to become Orphants having both the Mother and the Sonne taken from them. Of delight to behold that diuine Phenix melting may vpon her bed of honour amidst the odorous flames of Sacred loue, readie to flye into their Masters Celestiall imbracements. O what Canticles of prayes did not they singe? what actions of grace did they not render

THE III. MEDITATION.

That her body was free from corruption.

I. POINT.

CONSIDER that though a death of Cloue, or a beloued death could

separate the soule from that B. Vir-
gines, body which was buried by
the Apostles &c. in Gethsemany yet
deathes corruption durst not at all
fasten vpon that incorruptible body
which had brought out life. As we
deney not, saith S. Augustine, that
the Mother of God was subiect to
the Law of death, so haue we learnt
in the Schoole of Christianitie, to
priuiledge her from corruption,
whose grace and sanctitie was such,
that she singularly merited to lodge
God in earth.

Affection. Noe, my soule, the im-
maculate body of this incomparable
Virgine was not subiect to corruptiō
It was not fitting that that chaste flesh
which gaue flesh to clothe our huma-
nised God should be deliuered ouer
to the wormes Though death was
her gaine, yet had corruption bene
her losse. God would not permitt,
that *holy one*, who was vncorrupt in
her Conception, in her childbirth,
and after her childbirth, *should meete*
with corruption in her graue.

That her body was assumed up to
heaven by her Sonne.

II. POINT.

Consider that scarcely had this
Sacred *Depositum* of her im-
maculate body remayned three dayes
in the graue after her vita'l death
(witnesse S. I. Da.) till he that rose
the third day by his owne power,
came to rayse his blessed mothers bo-
dy, that her body and soule being
vnited againe, he, might inioy his
whole mother, and she him in his
glorie. Saying to her, ryse make haste
my friend, or according to S. Augu-
stine: come from Lybanus my spouse,
come from Lybanus, come thou shalt
be crowned, taking her by the right
hand saith he, and conducting her in
pompe and magnificence according
to his good pleasure.

Affection. O, my soule, with what
heavenly acclamations, with what
Angelicall admirations, and exalta-
tions, was this singular tryumph ac-
compaigned? While euen he astonis-
hed Angells cryed out; *who is this,*

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*who comes up from the desert, flowing
with delights, and has the confidence
to leane upon her beloued, our Kinge?
Let vs, my soule, earnestly begge her
intercession, what cannot she pre-
uaile for, whom the God of heauen
so much honours?*

THE IV. MEDITATION.

How inthronised.

I. POINT.

CONSIDER whither this best of
Sonns could leade this best of
Mothers; but to the best place that
euer creature was capable of, euen
aboue the Cherubins and Seraphins
to the Throne of God. S. Augustine
is my warantie saying to her. Thou
didst passe the Angelicall troupes,
and aduance euen to the Throne of
the ouueraigne Kinge.

Aff. ction. Yes ô thou Souueraigne
Queenhs g hy S. Augustine (secon-
ded by ait, Sch nius and S. Anselme)
the Kinopro Sonne ray sed thee to t

the same seate, where he had placed what he tooke of thee, in being but futable to reason, that thou shouldst be there, where that is which was borne of thee.

How honored.

II. POINT.

CONSIDER what honour accrues to her in that Throne of Glorie & we shall find that she is honored by God the Father in qualitie of his dearest daughter. Of God the Sonne, as his dearest mother: and of God the holy Ghost, as his dearest Spouse. Of all the Angells and Saintes of heauen as the best beloued Mother of their Master, and the most glorious Queene of their heauenly Court.

Affection. All haile thou glorious Queene of Heauen, it is not now all the generations of men, or one Angell that salutes thee full of grace, but all the Quires of Angells which pronounce thee blessed; and full of glorie. Yea the whole Trinitie doth enrich thee with incomparable prerogatiues of honour and glorie farre aboue all the rest.

FINIS.



MEDITATIONS

Vpon our blessed Sauours
Passion.

THE FIRST MEDITATION

Of the last supper.

THE FIRST POINT.



CONSIDER that now
the blessed tyme of grāce
and mercy drawing neere
(wherin our sweete sauour
Iesus-Christ had determined to pay
mans ransome, not with the corrup-
tible price of gold and siluer, but
euen with the effusiō of his owne pre-
cious bloude) he graciously daigned,
in testimonie of true loue, to feaste
with his beloued Apostles before his
departur e. See him louingly accom-

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panie them into the roome where they were to suppe: and let vs take the humble boldnesse to follow him inn, and to receiue some of his last words: I haue had an ardent desire, saith he, to eate this pascall lambe with you, it being the consummation of all the ancient sacrifices, and the last I shall eate. And say to him cordially.

Affection. That in verie deede we find our selues exceeding hungerie, but that we neither doe, nor indeede can possibly find any meate which feeds and faciates vs, saue himselfe, or from his table. The rest doe but puffed vp and swell, they doe not solidly feed and fatten; so that by how much more we eate, by so much the more doe we languish and pine away. Tell him that verily you are not worthy; you know it well, you confesse it to the whole world: but that it is he alone who makes vnworthy creatures worthy, who makes sinners iust, and that for your part, you relie not vpon your owne merites which are none without his mercys, but run intirely to his free mercy.

Tell him that euen your dogges eate the crums which fall frō their masters tables, and in that confidence you approche; or els, with an humble and contrite hart, fall downe at his sacred feete, with the mournfull Magdalaine, and make lamentations, teares, and grones more fully speake your hart.

The Seconde Pointe. Consider with what compassion and mildnesse our blessed sauiour begins to comfort his disciples, whyle he obserues them sorrowfull and sadd vpon the apprehensio of his departure which he foretold them, saying: *my deare Disciples* be not sorrowfull, let not your harts betroubled *I will not leaue you Orphanes*, tis for your sakes that I goe. But seeing them yet, some weeping, some sighing, his fatherly bowells were wholie moued to compassion, and he spoke to them in these sweete tearmes; *my tenderly beloued sons, my deare Disciples, be not terrified, bee not troubled, behold I am with you till the end of the world*

Affect. This, sweet sauiour, shall be my comfort in all my desolations,

that though thou seemest to absēt thy selfe, yet wilt thou not leaue me an Orphā; whether it be that thou goest from me, by permitting me to fall into some temptations, or spirituall drynesse, for my greater triall and merite: or it be, that thou often lettest me fall into little faultes, that I may better learne to run back to thee my louing father: this, shall still be my consolation, that thou, dearely sweete and loueing Lord, art still with me till the end of the world.

THE II. MEDITATION

Of Christs humilitie, and loue shewen at his last supper.

Conf. **C**ONSIDER what is done at that his last supper; looke about and you shall see him rise vp from the table, to giue by his owne example, and in his owne person, that first and most necessarie lesson, humilitie, the ground of our christian building; and euen of all christian discipline, as S. Augustine esteemes it. You shall see the master be- all come his seruants seruant; the

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vertue of the highest, lowe laid at his creatures foule feete; him, in whose name all knees are bowed, kneeling to wash, to drye, to kisse his seruants feete: in fine, the king of glorie, so farre, as I may say, forgett his glorie; as humbly, officiously and louingly to fall downe euen at a disloyal Iudas loathsome feete.

Affect. Ah my soule, what is this we behold? are wee deceaued? or is the king of heauen we see at the traiterous Iudas his feete? shall we euer then haue the hart and courage to swell againe, after this wonderfull humiliation? If God indured this for me, shall not I endure, this or that (reflecting vpon some difficultie we haue to stoope) for him, nay for my selfe, for myne owne aduantage and eternall good? or if this cannot moue me, what will be euer able to moue my proud hart? O my sweet sauiour euen for thy selfes sake, bestow vpon me some scrappe of this wholesome dishe, and grant me in euerie occurrence of difficultie, submission, or humiliation, to haue this thy blessed example, liuely placed before myne eyes.

Consid. 2. Consider that notwithstanding that Christ knew by certaine knowledge, that his heauenlie father had giuen all power and authoritie into his hands, that he came from him, and went to him; that is, that he was indued with fulnes of knowledge, issuing from him by his eternall generation, and returning to him, to take possession of his owne right, yet disdained hee not for our example, to rise from supper, to putt off his vpper garment, to take a linen and girt about him; to putt water into a basine, to washe his disciples feete, to wipe them with the linen which he had put before him.

Affect. O God, I haue nothing to saie, but am lost in astonishment, and am couered with confusion to behold the abismall humiliation of thy eternallie begotten Sonne, my Sauour, who without rapine is equall to thy selfe! O humble Christ how this example of thine doth vtterly confound the pride of vs Christians! How euer vpon the sight of our miserie and daylie imperfections, we may a little stoope; yet alas, as soone

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as wee looke vpon our knowledge,
our power, the honorable relations
or dependances we haue, how easily
we swell, and despise or slight such
as are belowe vs?

THE THIRD MEDITATION

Of Humilitie.

Conf. **C**ONSider, howe deare this
1. **C**vertue must needs be to
our sweete Sauour, and how consi-
derable it ought to be to vs Christiāns
which he so singularly recommends
vnto vs. It was one of the first he be-
gan to teach vs, and he will haue it
to be one of the last too. That exina-
nited, or powred him forth in his
blessed incarnation: that lodged him
in a stable, in a manger, in poore
clothes: that subiected, him to the
badge of a sinner in his circumcision:
that made him subiect to father and
mother in the course of his life: and
that subiects him to his seruants
while he drawes neere his death.

Affect. Deare God! make me loue
what thou louest, and so effectually

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recommendst vnto me, by word and deed, by life and death, from the beginning and to the; by which I see, that as pride was the Angells disease, so must humilitie be the saluē of man, that as he fell by rising, so must we rise by fallinge, and rest, & repose by lyeing lowe, low in our owne conceits, that as the pride of the wicked doth still ascend, so the humilitie of the iust, may still descend lower and lower, that so, learning of him who is milde and humble of hart, we may not faile to finde rest to our soules.

Conf. 2. Consider how the Euangelicall pen labours in painting out the particulers, thereby the deeper to engraue this admirable example of Christs humilitie in the harts of Christians. Christ rose from supper, saith he, put off his garments, begirt himself with a linnen cloth, powred water into a bsiue, put himselfe downe at his Disciples feete, &c. and by this meanes itoppes our attention vpon this wonderfull spectacle. To contemplate him who sits vpon the Seraphins, rise from table,

who is clad with glorie, putting off
materiall garments, who showres
downe raine from the heauens in due
season, powering water in earth.
To see him vpon earth, who fills hea-
uen: that Master hand which sustains
the heauens, at the feete, the foule
feete of a seruant, a sinner, a Iudas.

Affect. O, here is nothing left me
(my deare Sauour) but admiration,
beholding thy wisdome, thy power
thy Maiestie, brought soe lowe, lai-
de vpon the ground, by this thy in-
effable humilitie. Nothing but con-
fusion, when I reflect vpon mine
owne ignorance, miserie, rottennes,
poore naked nothing, carried still
aboue it selfe by pride, and aspiring
at thy seat. And this conclusion I am
forced to make, that ether I must
renounce the faith I professe, and re-
maine vnnaturallie vngratefull and
stupide; or els, I must absolutely re-
solue to become humble: to bestowe
my selfe wholie vpon the acquisition
of that vertue, which is the sure
foundation of the rest, and that in
contemplation of such, and so power-
full an example therof, as here is pla-

THE IV. MEDITATION.

Of Humilitie and Charitie.

Conf. **C**ONSIDER how earnestlie
 1. Our Blessed Sauour endeauours to imprint this wholesome lesson in our harts, how deeply he seemes to digg this best foundation of a Spirituall life. it was not enough to haue giuen vs an example of it in his owne person, but what he had shewen in his practise, he would also preach and presse by precept, saying, you call me Master and Lord, and you saie well, for so it is indeede, if then, I beeing Lord and Master, haue (as you haue scene) washed your feete, you also are bound to washe one an others feete; that is, to stand prouided in hart at all times, and as occasion is offered, to performe sometime, anie office of Charitie though neuer so homelie and abiect; and, that to persons of meanest qualitie, far inferiour o vs, &c.

Affect. See my hart, how thy Sa-

uour concludes against thy pride (but to thy profit) by word and deede; *I a Master did it, therefore thou a servant oughtest to doe it*, argues he, I the wisdome of heauen who am sent to teach thee all truth; therefore, thou who art nothing but error and ignorance, oughtest not to feare to stoope: I who am an infinite Maiestie, much more thou who art infinite miserie. I who made thee of a peece of clay, therefore thou whose origen, present beeing, and outgate is no other thing but clay, dust. and ashes, &c. Yee are therefore to humble yourselues, vrges on our heauenlie Master; yes, for *I haue giuen you an example of it*, saith he, which I meant to haue obserued, not neglected, *that as I had done to you, so you to one another*: for surely, *the Seruant is not greater then the Lord, nor one sent greater then hee who sent him*. O powerfull and pressing conclusion, against which I cannot haue one word to mutter! But ô dreadfull and oppressing confusion, if in practise I proceede not accordinglie!

Cons. 2. Consider how our sweete

sauiour hauing thus (in his owne person) giuen vs that so necessarie lesson of profound humilitie, begins now to teach his Disciples, and in them all Christians, the accomplishment of perfection, charitie; saying *Mandatum nouum do nobis filioli: my children, I giue you a new commandement: That you loue one another, as I haue loued you, and that as I doe giue my life for you, so you loue one another, euen vntill death; yea those also, who doe persecute and iniure you.* Marke how he confirms his learning by his owne example, giuing vs in testimonie of the greatest and dearest loue, the greatest and dearest giift that euer was giuen; to witt himselfe to eate. * Heauen had nothing better. God, could inuent nothing greater. O strange inuention, of a loue, so to depart as yet to leaue himselfe to be enioyed by his beloved, who are all faithfull soules!

Affect. O my soule, and all y^ee soules who are touched with the loue of a true loue, was there euer the like scene to this? ah behold, wonder, praise, loue! for loues sake, lets loue

him, tis himselfe he hath giuen vs, lets giue our selues to him. Tis himselfe he hath giuen vs, true God, and true Man. *O charitas! ô pietas!* (saith S. Augustine) *quis vnquam talia audivit? who ever, heard the like to this?*

THE V. MEDIT.

Co. **C**ONSIDER how being prouoked by nothing but his owne infinite Goodnes, he loued man from all eternitie, and not from eternitie, onely, but in time also, in which he brought downe into the world the fire of that holie loue, for no other end, then that it should burne the harts of men: He loued man not in the beginning onlie, but euen to the end, not meerely in life, but euen to death.

Aff. O God the loue of my hart, and my part for euer, how I desire to desire thee! how I wish to haue this poore frozen hart of mine inflamed with this holie fire! ô holie fire which burnes vp, and euen consumes the sacred hart of my sauiour may some sparke of it fall vpon the hart of

that sinner, who for want of that heate is readie to perish and loose it selfe.

2. Point. Consider that death could put no period to my Souiours loue, it did not onely liue to it, but liue and raigne in it, as a sacred Salamander amidst her flames. He loued vs not, I saie, to death onlie, but through his excesse of loue, he loued euen death it selfe for our sakes. I haue, saith he, a baptisme or lauer wherein to be baptised or washed, to witt th bath or lauer of my blood, and how am I sollicitated, pressed, and oppressed, as it were, with a burning desire of that wishfull houre.

Affect. O God, how excessiue great must that loue needes be, which endures not onely constant to death, but euen ardently loues and desires death for our loue? And how great ought our loue to be, to answere the loue of so louing and gracious a benefactour?

3. Point Consider, that though death in its owne nature, is iustly reputed the most horrible of all horrible things. and this death the most horrible of all deathes, as being acōpaigned with all the circumstances which

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might bring with them horror, dread and confusion; as insufferable paines, disloyall abandonings of all his dearest friends abismall abiections, and humiliations, contempts, blasphemies, &c. Yet did my Sauour, the beter to imbrace it, for our sakes, eye it as a certaine demonstration of his admirable loue to his heavenly father, and to vs; and receaued it as proceeding from his holie hand, as a subiect to crowne his obedience, &c. & as such it was most deare vnto him.

THE VI. MEDITATION.

Of our sweete sauiours going into the Garden.

Conf. **H**Auing now done supper,
1. you must accompanie him into the Garden, together with Peter, Iames, and Iohn. Where you shall see the valourous young Dauid louingly prodigall of his youthfull and delicate bodie, desirous to begin the battell, yea drawen on, and animated with a feruent loue of mans saluation, goe first to the place of

combate, without constraint, of his owne accord; marke what kind of weapons he had prouided himselfe of; no other then humilitie, charitie praier, with a resolution to indure all for the loue of vs; poore creatures. Let vs be alwaies furnished with the like weapons, and the victorie is ours.

Affect. Sweete Iesus, in this thou renderst me perplexed: for I know not whether I ought to ioy in thy loue, or sorrowe to see loue moue thee to so great a paine, for an vndutifull seruantes sake; Ioy, to see the book of life begin to be opened, wherein all the treasures of knowledge and wisdom are contained; or sorrow to foresee the rude manner of opening it, euen at hand. And againe, thou renderest me confused, when I reflect vpon my - selfe, and finde my selfe so backward, yea happily one of the laste and most backward, if anie difficultie be to be endured, though for my iust deserts, while I finde thee who art altogether innocent, come first to the place of

paine and sufferance ; and this my pouertie, deare Lord, I willingly laie open before the eyes of thy mercie, hoping to be cured of this spirituall infirmitie, by thy souueraigne and omnipotent goodnesse.

Conf. 2. But alas, looke about you now and you shall see a strâge alteration; you shall see him who, according to his spirit, wished to haue all things accomplished in himselfe, (which were decreed by the eternall wisdom of God the Father, and the counsell of the holy Ghost) yet according to his tender and passible flesh, being of a most delicate and noble complexion, begin to haue a horreur) through the strong apprehension of neere approaching death; and therefore he begins to sorrow, to feare, and to be ircksome; outwardly to quake in all his members, inwardly to be scased vpon by a deadly anguish Harke, and you shall heare him impart the abundance of his greefe to his best friends: *Tristis est anima mea vsque ad mortem*; my soule is sorowfull euen to death: as though he should say, the anguish

which I endure, is sufficient to procure my death. See how the euent shewes his words most true, for who euer sawe feare cause a bloody sweate burst out from euerie member?

Affect. O vnspeakable goodnes! ô incomprehensible loue! was euer the like scene or heard? what lover was euer like to this lover of mine? O my soule, my soule, how comes it to passe that we can be so little affectionate, so intolerably vngratefull, as not to be inflamed, nay not at all to be touched with or, seeme to be concerned in this vnheard of argument of affection, shewen by a person so infinitely great, to vs so extreamely litle vile and miserable? how become we so obliuious, as to forgett this memorable fact? how so vngratefull as not to be willing to correspond by enduring with patience such diminutiu crosses, contempts, contumelies, contradictions, temptations and tribulations, as Gods wise providēce, and fatherly loue permitts to fall vpon vs; and that, too euē for the cure of our sins, which are so great, and so many?

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The VII. Meditation

upon the same subiect.

The first Consideration.

RVn to him and demand the cause of this his so mortall greif, (and you cannot be so little kinde, nay euen so barbarously cruell, as not to ease him, so farre as lyes in your power) and I thinke you shall receaue from him, that, alas, there is no other cause, then that the heauie and numerous burthen of mā-kinds, and of your owne sins, presseth so hard vpon him, according to his humanitie, that it quite, in a manner, oppresseth him, together with the ingratitude of those, whom he most loueth; yea euen so much as to take vpon him sinne. Póder the heynousnes therof, since it appeares, too heauie, euen for the shoulders of a God. Waigh also how greate your owne ingratitude would proue, if by sinning you should giue him, who loues you best, occasion to crie out; *tristis est anima mea vsq; ad mortem.*

Aff. Confesse the with S. Augustine, saying; *Ego, ego dulcissime Iesus, sum tui plaga doloris, tua culpa occisionis;* They are my sins, deare loue, which are the cause of thy so great greife, mine the guilt, thine the punishmēt, ô strāge censure, strange dispositiō of an vnspeakable misterie! the wicked offends, the iust is punished; the guiltie goes scotfree, and the innocent is beaten; man commits, and God endures: how farr, how farr, ô son of God, will thy humilitie descend? how farr, will thy charitie burne? what end will thy pietie haue? to what degree of miserie and torment will thy loue and compassion leade thee? ah! euen for all these, and for this thy vnheard of greife, I beseech thee that thou wilt permitt rather whatsoeuer cruell torment, to take me out of this life, then become so cruell as to imbrace sin, which was cause of my bestloued his so infinite affliction.

Conf. 2. Consider what meanes our sweete Sauour vseth in this his extreame distresse; learning thence a true behauiour in our affliction. And

behold pious and humble Iesus prone
laied vpon the ground; he to whom
all knees are iustly bowed, like a
poore man, like a poore sinner, as
one left of his heauenly father, to re-
concile vs poore men, vs poore sin-
ners, to his heauenly father, in a
long and feruent prayer, crying out.
*Pater si possibile est, transeat à me
Calix iste. Father if it be possible let
this cuppe passe away from me.* See
him a second, and a third time, goe
to the same place, iterate the same
prayer, adding that voice of perfec-
tion, *non mea sed tua voluntas fiat.*
Not my will but thyne be done. As
though he should saie, heauenly fa-
ther, if it be possible let this bitter
potion passe, for my tender nature
doth altogether abhorre it; yet if
without it, mankind shall not be re-
deemed, not mine, but thy blessed
will be done.

Affect. O blessed resignation! ô
lesson of greatest perfection! and we
my soule; shall we not strue to lear-
ne it, being taught vs by the wisest,
by the louingest, by the sweetest
Master that euer earth or heauen

had ? shall we not in our necessities, in our morevrgent difficulties, in our daily temptations , run straight to our mercifull father, feruently and confidently crying out; *Pater si possibile est transeat à me, &c.* That is, if it be thought good to thy diuine goodnes, that I should be deliuered, of such or such a difficultie or temptation, which doth euen to death afflict me, be it so; if not, I doe willingly repose, and rest satisfied in thy fatherly prouidence , and doe freely pronounce , *Vine Iesus*, not mine, but thy heavenly will be accomplished. None can be more wise to know whats most conuenient for me, none more louing to wish me that which thy wisdome sees conuenient, and none more potent to performe that which thou willest and seest to be conuenient, and therefore freely, and by best reason I affirme, *not my will, sweet Iesus, but thine be done.*

THE VIII. MEDITATION

Of the betraying of Iesus.

Conf. **B**Vt alas, why doe wee he-
 1. Bre delaie? Iesus stands not
 still in this station; feare is driuen
 awaie by loue, the ardent desire he
 hath to suffer for man, hath carried
 him forward, euen into the traitor Iu-
 das his hands: ay me! looke, for loue,
 looke, a barbarous multitude, armed
 with bills, with staues, with swords,
 with inhumanitie, with crueltie, with
 diuelishnes: and Iudas the first of the
 hellish route, besetting the innocent
 lambe, the harmelesse Ioseph; my
 loue, my spouse, my Iesus, readie
 to rend, to spoyle, to bereaue him of
 his life.

Affect. And can we, my soule,
 see this with drye eyes? shall we not
 run to helpe with the little force we
 haue? shall the innocent be led awaie
 and I the guiltie escape? *me me qui
 feci, in me conuertite ferrum Iudai.
 lewes, cruell Iewes, turne your furie
 vpon my nocent breast, and per-*

mane, in casting them all downe with two short words: *ego sum*, yet did they not leaue off to prosecute their diuellish designe. Thinke what his power will be when he shall come to iudge, if goeing to be iudged he be thus potent? what in his raigne, if in his banishment his words strike such a terrour? But see, see, now they lay violent hands vpon my deare spouse, the rauinous wolues enter vpon the tender lambe. Ay my hart! one pulles his beard, an other fastens vpon his haire, a third laies hold vpon his necke; this beates him vpon his amiable face, another bindes his sacred hands, and they who could laie no hands vpon him, throws at him blasphemous, & contumelious words: in fine, what did they not? sith, *fecerunt in eum quaecunque voluerunt*; they did, what euer they would against him.

Let vs here behould, who endures? what, of whom, and for whom, and I think we shall neede no art to moue compassion. O amor meus! &c.

Conf. 2. Follow now your sweet spouse to Annas house (and mark

in the waie, the rude and barbarous
behaviour which they vse towards
him, tugging and haling him forward
(while he the mildest of men made no
resistance, nether spoke one word)
for alas, his Disciples are alreadie
all fled, all; Peter also, who would
rather dye then forsake him. A y me!
what can euer be a subiect of more
commiseration then to see so gra-
cious, so louing, so heauenlic a mas-
ter forsaken of all those, whom lately
he had so louingly cherished, so care-
fully comforted, so fatherly fed with
his owne precious bodie and blood?

Affect. And we my soule, are not
euen we dayned with the same fa-
uours? fed daily with the same foode,
and shall then such or such a diffi-
cultie, cause vs to desist from fol-
lowing our sweete Saviour? shall
weeke woemens voices deterre vs?
ah dye rather, my soule, dye, then
so disloyally forsake thy loue; dye
rather, my soule, dye, then so sport
and defile the white garment thou
art now inuested withall. Yet alas, S.
Peters example makes vs afraide to
boast our loue; S. Pauls saying is

more safe; *omnia possum in eo qui me confortat*; as though he should say, of my selfe I am able to doe nothing; yet I can doe all thinges in him that comfortes me.

THE X. MEDITATION

[*How Iesus was treated in Annas his house.*]

Conf. SEE now your potent Lord
 1. Sand louing spouse, humbly standing in bonds, before that prowd sinner Annas, mildely receauing a boxe on the eare, for no other fault, then meekely answeringe, *interroga eos*, &c. aske those that haue heard me. Consider the infinite distance betweene the giuer and the receauer, and you will not know how enough to admire him. The most potent, the most innocent, the most louing Prince, to receaue a boxe (a thing disgracefull in itselfe) from the hands of one of his owne seruants, vpon no occasion; commanded by none (but euen out of his owne malice) while Christ through

loue, was suffering, euen for him vn-
worthy wretch.

Affect. O my soule, my soule, is it
not euen thus, that we who seeme so
compassionat to all the world besides,
treat this patient lambe? giuing him,
in so much as in vs lyes, as many
blowes as we commit offences. And
is it possible then, that we are only in-
compassionate of Iesus his case? doth
his loue deserue this at our hands?
can his example be of so little force
with vs, as not euen to blush to be
so quickly put out of patience, with
the least touch of disgrace, or any
other word sounding anie thing con-
trarie to that which we conceaue;
while that heavenly face, *inquam de-*
siderant Angeli prospicere, which the
Angells desire to behold, is exposed
to the cruell blow of a vile seruant,
and that without muttering or im-
patience at all.

Conf. 2. Accompanie now your
forsaken spouse from Annas to Cai-
phas, weighing in the meane time,
what a wearisome night he had of it,
if alone to himselfe amidst a crew of

thirstie blood suckers, in a dark some night ; and all this to marrie himselfe to you ; ah looke vpon him, looke vpon him, take now the true proportion and feature of his diuinely faire and gracious face, for alas ! shortly will the howre arriue, that nether forme nor figure will be left to be taken *neque species illi ultra erit, neque decor.* Ah pittious case ! See him then, before whose tribunall all mortalls shall stand, standing before a mortall man, his owne creature, to be iudged, his hands bound, his eyes cast downe with a gracious bashfulnes, and bashfull mildnes.

Affect. Ah me, ah me, shall that faire, that celestiall faire face be euen so quite disfigured ? and my sins the cause of this dolefull Metamorphosis ? ah pittious case ! But at least, goe not alone, goe not alone my deare spouse, drawe my sickly and fearefull soule after thee, through the sharpe of thy Passion, faine would she follow, but alas she is fraile, alas she feares ; *Ah trahé me Domine post te, trahé me post te.* Ah draw me after thee, my Lord my spouse, draw

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THE XI. MEDITATION

How Iesus was treated at Cayphas
his house.

Conf. **C**ONSIDER how (vpon Cai-
1. phas disgust, taken vpon
occasion of our Sauours most milde
answere, *Tu dicis, quia ego sum* you
say that I am so) they giue new force
to their furie, bursting all vpon him
without pittie or compassion, some
beating, some spitting in his face,
others with their nailes tearing the
same, some halcing him by the haire
of the head, some by the beard,
others stroke harder at him with
sharpe mockes; *En Prophetam no-*
strum, prophetiza nobis Christe quis est
qui te percussit? Loe here our Prophe-
te, Prophecie to vs, ô Christ, who
was he that strooke thee.

Affect. Ah what is this I heare?
was euer sott on earth vsed with such
scorne? ah whats this I see? was euer
theefe or malefactor vsed with such
rigour or crueltie? is this the faire

face I tooke euen now so good notice on? ay me! how wholly its changed? It was purely white, and now it is swollen with blowes, blubbred with spittle, dyed with blood, torne with nailes; and all this for loue of me. Ah! and shall I not loue him? shall I not loue him?

Conf. 2. Follow him now from Caiphas to Pilate, their malice still continuing, or rather encreasing towards him, thinke how you take not willingly so much paines to please him, as these wicked Iewes did that night to offend and molest him. For see, after their false accusations could not moue Pilate to sentence him, they hale him from thence to Herode. Marke herein the full and perfect abnegation he had made of himselfe and his owne will; giuing himselfe ouer to the indiscretion of a Barbarous multitude, to be led to this and that man, this and that place; to the highest, to the lowest; limitting himselfe to no one, thing, but indifferently imbraceing all, or anie one thing, his heauenly father permitted to fall vpon him; and all this for the loue of you.

Affect. Learne here, ô my soule, of thy spouse this perfect abnegation for if we desire to be gracious and agreeable in his eyes, we must be prompte and faithfull imitators of his workes; *ut sicut ipse ambulavit, & nos ambulemus*: and therefore hereafter we will not looke so much, by whom, what, or for what we suffer, which is to limitt our patience, to times, and occasions, making our-selves iudges of our owne cause, but still haue an eye for whome, and by whose example, to witt for how louing a Lord, how deare a spouse, for how entire and feruent a louer; in fine, for how great a Kingdome, for how many offences, if not those which now we are accused of, at least of our life past, with those of our friends, of our miserable coutrie: nor is indeede loue accustomed to exact reasons; tis reason enough, that it is for our beloued we suffer; and this we can doe, as often as wee haue an intention so to doe;

THE XII. MEDITATION

*How Iesus was mocked at Herodes.
and Barabbas was preferred
before him.*

Conf. **C**ONSIDER how at Herods
I. howe our Saviour is re-
ceaued with new contempts, and
contumelies, their vnsatiabie malice
not being a whitte satisfied with all
the paine they had alreadie put him
vnto. See them inuest the eternall
wisdom of his father, in a white
garment, in manner of a foole; to be
led in that equipage through the po-
pulous streetes, as a theefe or male-
factor. See how humbly, how pa-
tiently, and mildely he performes
this Proceffion; and all this for our
sake and example, for loue &c.

Affect. O my soule, my soule!
what is it that he hath refused for our
sakes? what could he haue done
which he did not? could any thing ha-
ue bee more contrary to wisdom it selfe,
which he is; then to bee esteemed,
as a naturall foole? And this he would

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vndergoe for loue of vs; and can we proue so vnkind, as not to requite him in what we are able? shall not the white habites we weare for his sake, be deare vnto vs, in memorie of his white garment? shall wee not willingly indure the gibes and scor-nes of others, while our owne conscience assures vs we doe well? &c.

Conf. 2. Consider what a contemptible conceipt the wicked Iewes had of our sweete Sauour, not only equalising a wicked rogue, with him, but without all hesitation and delay, preferring him before him, straight answering Pilat; *non hunc sed Barabbam*. We demande pardon not for this man, but for Barabbas. O strange blindnes! ô unhappie choice; *non hunc sed Barabbam*; not a louing Sauiour, but a damnable villaine; not the mildest of creatures, an innocent, noe; but a nocent, a rogue, a theefe. See the iudgment of the world, and learne hence what credit you are to giue to it, the treasure of heauen once before sold for 30. pence, now esteemed at lesse then nothing, the price of a Rogue: for harke, they

persist in their vngracious choice, crying out with one voice; *tolle, tolle; Crucifige, Crucifige.* Away with him, away with him, Crucifie him, Crucifie him.

Affect. Haue we not good reason then, alwaies to suspect, yea neuer to trust the worlds opinion, for verily one is exceeding blind that cannot discern the sonne by his splendant rayes. Well could I curse their sinfull and foule mouthes, their hellish harts, their blind choice, but woe is me! the conscience of a like contempt stopps my mouth; for haue we not, my soule, in earnest haue we not, or at least, haue not our actions often said; *non hunc sed Barabbam?* while this or that fond affection, this, or that light and momentarie delight, hath been deliberately preferred before Gods pleasure; or at least, these imbraced, that neglected; ay metherefore!

THE XIII. MEDITATION

How Iesus was whipped at Pilates.

Conf. 1. **A**Nd now see Barbarous
furie armed with author-
ritie, Pilat giues him ouer into their
hands to be scourged, into the hands
of vile, & desperate slaues; what vſa-
ge may you eaſily thinke he had?
Marrie they binde him with cordes
to a pillar (though he had neuer yet
made reſiſtance, no not ſo much, as
in one high word, or diſtempered
looke) they bind him with cords I
ſaie (haueing already ſtripped him
quite naked: I leaue it to your conſi-
deration, how much contrary to his
virginall baſhfullnes) ſo hard, that
they force blood to ſpring out at his
fingers ends; ô God! what a pittifull
paine muſt this needes be in ſo deli-
cate a completion?

Affect. And all this for his too
much loue to vs, vngratfull vs! ô my
ſoule, twas our loue that tied him ſo
faſt, to looſe the tye of our ſins, no
other cord could haue held him, that

was only stronge enough to tye Omnipotencie. And shall not the same cord be stronge enough to tye vs to him? to tye our hands from sinning, so that we may answere our passions, our vnlawfull desires, I cannot, I cannot, the loue of my sweete spouse, hath tyed my hands, I cannot. In fine, shall not this confounding manner of suffering, make such and such acts of humiliation, seeme farre more tollerable, when I consider that the innocent sonne of God indured worse for my loue?

Conf. 2. See now alas, how vnhumanly they teare his delicate and sacred bodie, not leauing a place whole for a new wound, see how the blood streames downe, nay, the skin falls off; nay, yet more, peeces of his blessed flesh dropps downe; ah pittifull sight! *quo nate Dei, quò tua flagrauit charitas?* ah sonne of God? how high did thy Charitie flame out! behold your spouse with compassion in his wedding garment, died in rich scarlet die, nor was it anie meruaile, sith as S. Bonauenture saith, he receaued more then, 5000. woundes;

verè vermis erat, & nen homo, opprobrium hominum, & abiectio plebis.
He was truly a worme, and not a man, the reproche of men, and the scorne of the people.

Affect. Looke Angels, looke is this your King? looke Queene of heauen, is this thy child? looke my soule looke, is this thy spouse, that euen now was so diuinely faire? I, I, tis euen he; true said the Prophet; *vidimus eum, & reputauimus quasi leprosum*: We saw him, we sawe him, and we reputed him as a leaprous person. Ah me! what cruell hart vsed my loue thus? ah let vs run to imbrace him: for tis euen he. Lets wash his deformed face with our teares, ô sweete Iesus! ô loueing Lord! ô deare spouse! my sick hart can indure no longer to see thee thus abused.

THE XIV. MEDITATION

*How Iesus was crowned with
thorne &c.*

Cons. **C**ONSider how scarcely yet
1. the torne Iesus, in that

his extreame wearines, had sought out and put on his garments, till behold a new torment, a new contempt is inuented for him, so without end are his sufferings! And what? ah goe out yee true daughters of Sion, ad see your true Salomon in the diademe in which his mother crowned him; in a diademe of thornes, sharp thornes, peircing skin and skull euen to the braines, as S. Bernard saith; in a thousand places, saith S. Anselme; iudge what an vnheard of paine this must needes be. And see, yet to add scorne to his torment, they put a reede into his hand for a Scepter; nay with it they beate the sharpe thornes deepe into his head.

Affect. Verè langores nostros ipse tulit; & infirmitates nostras ipse portauit; Truly he suffered our languours, and tooke our infirmities vpon him. Ours, euen ours. O my soule, things that he was not subiect vnto but by his owne will. Ah my hart! see how heapes of gorie blood stand vpon his heade and temples; see that fairest face of men or Angells, all disfigured and this for loue of vs? Come come:

all yee soules that are moued by loue,
come and see a louers extasie; he hath
giuen vs this sure argument of loue,
let vs not loose, our affections vpon
anie lesse then himselfe. And thou
my poore soule, die rather then be
so vngratefull as euer to lett this
bloodie Picture (which diuine loue,
made so be painted, for loue of vs)
be blotted out of our hartes.

Conf. Vpon the *Ecce homo*, be-
hold the man. Consider that when
Pilate could neither find cause of
death in him, nor meanes to saue his
life (so farre was the implacable rage
of the people causeleslie insensd a-
gainst him) he brings him out, with
a crowne of thorne vpon his head
and a purple garment vpon him, ho-
peing, by the aspect of a most misera-
ble and despicable person to incline
the most barbarous hart to pittie and
compassion, saying: *Ecce homo*, be-
hold the man: as who should say:
looke vpon one so disfigured that
you can hardly find man in him, and
know him to be what indeede he is,
were you not told he is a man. Behold
the man, a man of dolours, a man

humbled, if euer man were humbled. Behold the man, nor is he a brute beast but a man ; and as such might deserve to be looked vpon with an eye of pittie. But noe pittie was found for poore Iesus ; for the High Priest and people hauing seene him , cryed out : *Crucifie him, Crucifie him.*

Affect. In vane Pilate , in vane dost thou strue to appease madd-men , in vane is reason imployed where furie raignes , in vane is innocencie pleaded , where malice hath resolved the sentence before hand. These reproches , this publike derision , these scornfull garments and scepters , this crowne of thorne , this gorie blood already powered out , will not doe it : noe lesse then his sacred harts blood will be able to glutt their bloudsucking humour. Behold thou then the man , my soule , behold the man , who for thy sake is readie to powre euen that out to the last droppe. Behold the man , I say , but behold him , in a quite other manner , with a hart full of veneration , gratitude , and compassion : resolving firmly , for

his loue, to be willing to be exposed to what euer scorne, disgrace, contempt &c.

THE XV. MEDITATION.

Vpon the same subiect.

Conf. 1. **C**ONSIDER, Christian, yet further, and behold this man againe and againe, the deeper to imprint this lamentable spectacle in the very bottome of thy hart. Pilate inuites thee to behold him, a man; and in that he tells thee noe newes: forthyne eyes reade that in his bloud; the most pittifull plight in which thou discouereſt him, ſpeakes him a frayle poore miserable man to thy hart, were it euen of flinte. But behold him with the eyes of faith, and thou ſhall at the ſame tyme ſee him a God too. And howeuer he appeares, at preſent, a worme and not a man, by this abifmall abiection of his, yet is he no other then thy verie God, who created thee, and is now with all, made an obieſt of contempt to redeeme thee.

Affect. Deare Lord I behold thee, and most willingly acknowledge thee a man; yea I cordially venerate, imbrace and loue thee as the dearest, mildest, and best of men, euen amidst this thicke cloude of reproches which inuolue thee. Yet forgett I not, nor blush, nor feare to publish the King of glorie vnder thy crowne of thorne: the Lord of Maiestie, though couered with a mantle of scorne. The Authour of order, comelynesse and beautie, in the midst of thy deformitie and confusion. And while I see and touch thy wounds, as it were, I confidently with S. Thomas professe thee *my Lord and my God*, and with my whole hart fall downe and adore thee. Beseeching thee, euen for the same charitie and mercy, to engraue the sadd idea I now make of thee, so deeply in my hart, that conceiuing a sound sense of sorrow and compunction, I may neuer more affect to behold any vane and curious thinges; nor eye any lustfull or carnall object for euer.

Conf. 2. Consider how painefull

reprochfull, and ignominious a procession our Sauour Iesus Christ had of it. Hees taken, and ledd like a theefe or malefactor to Annas, and there receaues a boxe of the eare. Hees thence haled to Cayphas, and there is receaued with reproches, spitts, blowes, and scorne. Thence to the Councell, where he meetes with iterated iniuries, and fowle blasphemies. Thence to Pilate, where he is loaden with false accusations. Thence to Herode, where he is treated like a foole in a white garment. From thence he is hurried backe againe to Pilate, and there a seditious rogue is preferred before him. Thence he is trayled into Pilats yeard and whipped. Thence by Pilate he is exposed to the peoples scorne, in a purple robe, and a crowne of thorne; wherby not preuayling to appease the iewish rage, he causeth him to be ledd into Lichostratus, and pronounces sentence of death against Iesus, and his owne conscience.

Affect. O deare Iesus! what strange indignities are these which

thou daigest to suffer for me, thy poore and miserable seruant, thy rebellious subiect, thy prodigall sonne? Ah, how powerfully doe these things preach to a hart that hath anie sense of Christianitie left in it? what is it that man should finde strange to suffer, after these prodigious sufferances of his God, who made and created him? Thou art happily true and honest & neither dost wrong thy neighbour in thoughts, wordes, nor worke & yet thou art reputed a theefe, a malefactor, &c. So was thy God. Thy best actions are misconstrued, and paid with reproches, blowes, and iniuries: so were thy Gods: Thou art made a scorne to others, they make thee passe for a foole, thou art openly derided, calumniated, falsely accused, vniustly condemned, whilst thou art indeede innocent, and acknowledged to be such, euen by those that condemne thee: and is not here, thy Christ, thy God, innocencie it selfe, so dealt withall too, for thy loue, for thy example? Endeavour to print this deeply in thy hart, to haue it readie vpon occasions, making a firme re-

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solution, patiently to endure such and such things as are wont to trouble thee, for Christ his loue, that by imitation thou maist become like to thy Master.

THE XVI. MEDITATION.

*How Iesus carried his heauie Crosse
towards Caluarie.*

Conf. **C**ONSIDER that the sentence is pronounced, not because iustice would haue it so, but the people (for Pilate finds him who is iudged a iust man.) Iesus is deliuered ouer to their wills, and dye he must. And that of a death both for the kind, and manner of it, most ignominious, that it might so be sutable to the rest of their violences. Iewrie knowes noe death more disgracefull then that of the Crosse. Vpon the Crosse then Iesus must dye. Nature knowes nothing more barbarous then to compell a sentenced person to beare the instruments of his owne punishment to the place of execution vpon his owne shoulders; and yet a

heauie load of a Crosse about 15. or
sixteene foote longe is placed vpon
the poore Isaacs backe.

Ah my soule what a sadd senten-
ce is this? Thy innocent Iesus, thy
spouse of bloud, thy God, must dye.
Crucifie him, Crucifie him, is the
generall voyce of Hierusalem, and
dye he must. It is not onely Pilates
iniustice will haue it so, but his hea-
uenly Fathers mercy hath resolved it
so in the Cour of Heauen; and his
obedient sonne in earth hath charitie
abundantly enough to performe it.
O what a strange conspiracie is here
for the same thing (to witt the death
of Iesus) but by how diuers ends and
meanes and motiues? Pilate is lead
by iniustice, least he might appeare
an enemy to Cesar. The people by
rage to raze his memorie out of the
earth. But God the Father by mercy
to saue the world, and to glorifie his
innocent sonne. The sonne by louing
obedience to magnifie his Fathers
mercy in redeeming man, that man
might for euer singe Gods Mercyes.

Cons. Consider how the meeke
Lambe, who came to take away the

sinnes

nes of the world, is ledd out as a
sheepe to slaughter. He mutters not
nor murmurs not, there is not a word
heard frō him. Behold the poore, in-
nocent true Isaac, loaden with the
croode whervpon he must be sacry-
ficed indeede, not deliuerd, as was
the other Isaac, by the diuine prou-
idence. Looke but vpon the Crosse with
the eyes of flesh onely, and euen as
much we shall iudge it a too heauie loa-
den for a tender, worne, and wearied
man, vpon his torne shoulders (and
indeede, he fayled in the way & need-
ed anothers helpe) but looke vpon
it with spirituall eyes, and we shall
find it insupportable to any shoul-
ders but those of a God, since, ac-
cording to S. Peter, he carries, to-
gether with it, all our sinnes hea-
d vpon the same woode.

Affection. O my euer deare Iesu!
my dearest Isaac, my onely
beloued sacryfice! O great, admirably
great spectacle. Iesus the onely Be-
loved Sonne of God with a crosse vpon
his backe! yes my soule, yet such it
is to euery hart, as are the eyes with
which he beholds it. If impietie looke

vpon it, it appeares a great mockerie. If pietie, a strange mysterie of loue. If impietie a plane conuiction of ignominie. If pietie, a strong Fortresse of faith. If impietie, it scoffes at a kinge, who in lieu of his scepter, carries, vpon his shoulders, the instrument of his punishment. If pietie, it sees indeede the king of glorie carying the inglorious crosse, on which he will dy, but a crosse that euer after shall be adored by kinges and proue the richest ornament of their Diademes. Let it be euer to vs an absolute perswasion of taking vpon our crosse and following Christ. Let it appeare to prophane eyes famed infamie. Christ finds noe way to heauen but ouer Caluarie. Noe way to Caluarie but through the contempt of Hierusalem; and that too, with weake and wearied limmes, and to our shoulders, as we see.

Resolution Be it farre from vs all glorie, saue onely in the crosse of our Lord Iesus-Christ &c.

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THE XVII. MEDITATION.

Now *Jesus went out to Caluarie,*
with his *Crosse on his backe.*

CONSIDER the circumstances of this dolefull procession: *Jesus* setts out towards *Caluarie*, with a heauie *Crosse* vpon hisorne shoulders, which he rather,mailes then carries along the streets of *Hierusalem*. His heauenly face all swollen with blowes, defiled with mittle, gauled with thornes, couered with goarie and fresh blood, so that he appeared, not so much to haue the face of a man, as of some monster. On either hand of him, a notorious theefe: before and behind, worlds of people from all parts, to see this admirable spectacle, some few with compassion, but the most of them, with disdain, malice and scorne.

Affect. O dearest Lord and Master, how thou wadest through the most circumstances of confusion and scorne imaginable! How doth

this huge load, together with this labour, and wearines of thine, crie out to my hart, and to the harts of all men, come vnto me all you that are opressed, and I will refresh you, whilst you see in my sufferances, the inconsiderablenesse of yours. You are not Masters, but seruantes; nor haue you yet suffered to blood, to crownes of thorne, to publike contumelies, before whole worlds of people, &c. Say, say then my soule, I will follow thee, deare spouse, whether soeuer thou goest, without limitt, without reserue, without exception of this, or that, befall what wil; come it from what hand soeuer, by iniustice or desert, &c.

Ours Saniours wordes to the women of Hierusalem.

Point **C**ONSIDER what our Blessed
 2. **S**auour saith to the good woemen, who follow him with teares. *Maides, or people of Hierusalem, weepe not vpon me, but weepe vpon your selues, and vpon your children* That is, looke not so much vpon him who suffers, as vpon your-selues, for whom he suffers: nor what he suffers,

as for what. Compassionate teares spent vpon our Sauours sufferances, are certainly good, and agreable in his diuine sight: yet, are they farr better spent vpon our owne crimes, which were the cause of his sufferances, and continually prouoke his wrath, and euen, according to S. Paule, crucifie him a new againe.

Affect. Let vs not then, ô my soule, so much run out of Hierusalem, to obserue what passes vpon Caluarie, though euen with teares, as looke downe vpon Hierusalem with our Sauour, and weepe vpon it. That is, let vs keepe at home, or retorne home into our owne harts, and seriously obserue what passeth there, what vniuersall impressions, what badd inclinations, how manie auersions, passions, and disorders; what familiaritie, and daily commerce, and dangerous dallying with sinnes. Alas we haue good natures enough to bestow compassion and teares vpon others miseries, misfortunes, and sufferances, while our next neighbours, our owne poore soules, lye sicke at home, in a dead palsie, &c. unpittied,

vnconsidered, left to ruine; and yet is looked vpon by our selues, with drye eyes, as things which concerne vs not, or are not worthy of our care, or subiects of our pittie. Ah senselesse man, haue mercie and compassion of thine owne soule, and weepe vpon her, and her children.

Resolution. *Our cheife care shall alwayes be about our owne defects, &c.*

THE XVIII. MEDITATION.

The reason of what our Sauiour Said to the women of Hierusalem.

1. **C**ONSIDER, how our sweet Point. Sauiour goes on, giuing the reason why the woemen of Hierusalem, and in them all faithfull soules, should not so much weepe vpon him, as vpon themselves, and their children. For, saith he, if they doe this (that is, vse this fire of torments) vpon greene wood, what will they not doe vpon drye wood? That is, if the iustice of the Almighty exact such rigorous satis-

saction, at the hands of his only sonne, who is wholly innocent, vnspotted, liable to no faults, but those of miserable man, what may not the sinner himselfe, guiltie of so many crimes, and so drye, fruitlesse and barren of all good workes, expect and dread.

Affect. Ah Saith S. Augustine, if he cannot passe out of the world without stripes, who came into the world without sinne; what stripes is not he liable vnto who was conceived and borne in sinne? and who daily addes to those originall ones, which are, in some sorte, necessary, a multitude of voluntary ones. O when I attentively looke vpon the prodigious sufferances of my Sauour, I am forced to crye out to sinners, and in the first place, to mine owne sinfull soule, *Vae, vae, vae illis qui non cogitent* vnde: woe, woe, woe to those, who thinke not of this in their hartes.

2. *Point.* Consider, how our Blessed Sauour with wearied limmes, hath now waded through publike confusion: and is at length by the assistance of a poore gentile, Simon

Sireneus, arriued with his heauie
loade, at the toppe of Caluarie, whe-
re our most serious attentions are
called to the contemplation of the
strangest sight, that euer heauen or
earth yet saw. Not now a burning
God on the Mount Horeb, nor a God
amidst thunder and lightning, vpon
the Mount Sina; nor a God in glorie,
inuiroed with light, vpon the Mou-
nt Thabor; but the same God that
burnt, that thundred, that sent out
beames of glorie there: here, is nailed
to a Crosse, and ignominiously dy-
ing betwixt two thecues, vpon the
toppe of Mount Caluarie.

*Affect. Ibo & videbo visionem hanc
grandem* I will vp to Caluarie, and
see this great sight: for it is not, as
some conceiued, the frame of the
Vniuerse, that is a bout to be dissol-
ued, but the very God of nature,
which suffers, and is readie to dye.
Dye, then my soule, dye to this
world, and to all its concupiscences,
and dye with this deare Lord and
Master of thine. Ah my dying Lord!
ô my crucified Loue! Let my eyes,

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and thoughts loath their wonted vanities, and fill them selues full of this daunting obiekt, of a dying God. O my crucified Loue! let me be nayled to the Crosse with thee, neuer seeking to be freed from that tye: But grant that all the rest of my life in flesh, I may liue in the faith of the sonne of God, true God, who loued me, and deliuered vp himselfe for me.

Resolution. *Neuer regard among whom thou art numbered, so thy actions be Christian. Loue to be reputed for nothing &c.*

THE XIX. MEDITATION.

Of our Christian bloody sacrifice upon Mount Caluarie.

C Onsider, how at length, we haue mett with such a Bishop as we had absolute neede of, as S. Paule saith, a Bishop who is holy, innocent, vnsported, separated from sinners, who hauing no neede to sacrifice for his owne sinnes,

wholy imployes it for the redemption of ours. Behold him ready to performe this great sacrifice, to his heavenly father, in his owne blood: Caluarie is the vast Temple lying open to the whole world, the Crosse the Altar, him selfe the Priest and Hoste, and that infinite charitie of his heavenly hart to man, the fire which burnes all into an Holocaust.

Affect. O dolefull ioyfull Miserie! thy Christ, o Christian, is ready to sacrifice himselfe: What fountaines of teares are not due to such an ignominious death? But it is for thy sake: for thy redemption, what consolation, what ioy? Weepe then, weepe vpon thy dying spouse: yes, for his dolours deserue seas of teares: yet, weepe not so, as those others who haue no hope: for thou hast mett with a gracious Redeemer, a plentiful redemption, which is euen at hand. to witt, our high Priest is gone vp to the high Altar, and is ready to put downe his blood, more then the price of a thousand worlds: VVhile this Abels blood out-speakes his bro-

ners crime Mans malice was not
ble to committ, what Gods mercie
as able to expiate. Our sinns are
reat, ô Lord, huge great, we confesse
, we pleade guiltie. But our Priest
holy, vnspotted, innocent, inno-
encie it fesse. And he is readie, for
s poore sinners, to paie backe what
etooke not awaie; to appease thy
rath, which he neuer prouoked.
ooke vpon this innocent, obedient
une of thine, and pardon the cri-
es, and disobediences of thy poore
ruant, who of himselfe is altoge-
er insoluable.

2 Point. Consider, that whereas
ther Bishops goe richly adorned to
e Altar, poore Christ is turned
uite naked to the worke, making
s publike confusion, the ornament
hich ought to rauish the harts of
en and Angell, to see their God
d ours, who covers, beautifies,
d adorne all thinges, exposed na-
ed to the eyes, and scorne, of all
e world: to couer our confusion,
hide our shame, and to recouer
again the white garment of origi-

nall iustice, which we lost in our first father.

Affect. Neuer is a Christian man so gloriously adorned in the eyes of God, Angells, and Men, as when he neglects, or deprives him selfe of all ornament by Christs example, and for his loue. Neuer doe we so neerly resemble Christ, nor so securely approach to his holy sacrifices, as when we find our selues turned naked, not only from all interest, humane respects, selfe-esteem, and selfe loue; but from our dearest desires, and best beloued affections, to certaine practises of pietie, & aduancement in verue, by meanes of our owne choice; whereas our more purified, and Christian-like desires indeed ought to be an absolute indifferencie and intire dependence of Gods good pleasure, affecting, that in all things his holy name be sanctified; his raigne be magnified; his blessed will be accomplished, and glorified for ever, whether by our nakednesse, confusion, ignominie, or good fame.

Resolution. We will disingage our

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blessed will alone.*

THE XX. MEDITATION.

*Our Saniour stripped naked, and putt
upon the Crosse.*

I **C**ONSIDER how this publik
Point. confusion was accompa-
igned with excessive paines : for the
barbarous rudenesse inhumanitie,
and crueltie of the soldiers, doe not so
much teare off the fleece, as the very
skinne and flesh of the delicate and
tender lambe, which muttered not
against those that shore him, and
ledd him to slaughter. If at the piller,
their inhumanitie inflicted wounds
without number, at the Crosse their
inraged violence, teares them all in-
to one, while they snatche off the
garment which stickes to the goarie
blood of them all.

Affect. Ah my soule! let vs here
behold the man againe, who is pla-
ced naked before our eyes. He is thy
dearest spouse, but thy spouse of
blood, whose sufferances find no

end. He is thy hartes only delight,
 who is now made an obiect of hor-
 rour to thine eyes. It is he who was
 beautifull, farre before all the sonns
 of men: and behold, he is wholly de-
 formed, all couered ouer with
 wounds, and fresh springs of blood
 shewre downe from euery part, and
 now there is non beautie in him nor
 colinesse. Nay, *he is as it were a Leper,*
strucken by God, and humbled To witt,
 we all straied like lost sheepe, and
 this lambe takes all our iniquities
 vpon him. Let vs not then, at least,
 spare dropps of guiltie teares, where
 he speds fountaines of innocent blood.

2. *Point.* Consider how these vile
 flauies extend the King of Glorie (thus
 naked, thus deformed, thus fleeced
 and torne, thus cruelly crowned)
 vpon the ignominious wood, with as
 much barbarousnesse and brutalitie,
 as their diuellish malice could in-
 uent; and then with great and rude
 nailes, digge through his hands and
 feete: *Foderunt manus meas & pedes*
meos (as the prophet longe before
 had expressed it) racking out his ar-
 mes with huge violence, to force

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them to their designed places vpon
the Crosse, so that one might count
all his bones: *dinumerauerunt omnia
ossa mea.*

Affection. O my deare Iesus!
what excessive shame, confusion,
and torments, must I needs conceiue
thou here indurest for the sinfull
soule of me thy poore vnworthy lost
seruant? while I see the waight of
thy whole bodie riue the wounds of
thy sacred hands and feete, still wider
and wider? Thy bones vnioynted,
thy veines and sinewes forced to an
vniust length. My hart, my hart,
where art thou, on what thinkest,
thou, while thy innocent Master
thus suffers for thy sake? without
complaint, without murmuring one
word. Is it thus that we suffer infi-
nitly lesse things for his sake, and
in contemplation hereof?

Resolution. I will neuer forgett
these huge torments but solace my smale
sufferances in the same.

THE XXI. MEDITATION.

*Our Saviour Prayer vpon the Crosse:
Father pardon them, &c.*

1. **C**onsider how our high preist, who is now readie to sacrifice himselfe a torne and bloodie host, such as you haue seene him, for the sinns of his people, begins first to offerr vp his prayers for them to his heavenly father, saing: *Pater dimitte illis non enim sciunt quid faciunt.* Father pardon them, for they know not what they doe.

Affect. O ineffable mercie, mildnesse, and longanimitie! While their inhumanitie hath left him neither hand nor foote free, he wantes not a tongue to pleade for his persecutors peace and reconcilement. O my soule, let vs Learne, lets learne by this example, to pardon our enemies, be the offence neuer so great.

2. *Point.* Consider, that thus it was that our Saviour Iesus Christ taught vs from the Crosse, euen amidst his greatest torments: when the most innocent person that euer liued, receiued the most barbarous

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reatic, that euer malice inuented :
 and euen in such circumstances, this
 lesson (of praying for our enemies,
 &c.) he left vs to followe. Obserue
 with shame how we Christians com-
 plie with it: Is our first addresse to
 God, when we meete with Crosses,
 tribulations, contradictions, &c.
 our first sute for pardon for those
 that iniure vs? Doe we studie to finde
 out some excuse for them? or rather,
 doe we not indeede fall to muttering,
 and murmuring, and impatiēce, and
 we offend god by returning euill for
 euill, because others offēde vs? In lieu
 of pardoning, or begging pardon for
 them, doe we not desire, and seeke
 for reuenge? Doe we not insteede of
 extenuating, str iue by the sophistrie
 of the Diuell, to aggrauate little and
 considerable deedes, words, or
 mistakes? and yet we are not Christs,
 we are not innocencie it selfe, yea,
 contrarily, we are faultie enough,
 and as subiect to doe, as to receiue
 iniuries.

Affection. Alas, alas my soule! the
 Copie ha h no reſemblance with
 the originall; its as farre different

as light from darknesse. This is not to expresse Christ in our actions, but the Diuell, his mortall enemye. It is but in words, and in name to professe Christ, and in facts to denie him, and to sweare with S. Peter, that we know not the man, whose language wee speake, whose liuerie we weare, and beare his name. And yet this was a lesson he alwaies taught in his life, A lesson which he preached, and practised dying. A lesson which he left written in letters of blood, for vs to practise after his death.

Resolution. *I will pardon such and such a wrong, in memorie of this excessive mercy.*

THE XXII. MEDITATION

Of the Ierres tauntes, scornes, and blasphemies.

I Consider how their tyge-
Point. **C**rish rage runs still on,
 against this innocent dying Lambe
 which mutters not. The streames of
 blood which flowe downe from euery
 part, gluts not their malice: extrea-

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the torments which their rude violence puts him to, appeases not their rage. It seemes not enough to their hellish madnesse to leaue no member without its torture, vnlesse they fill his eares and hart, with scoffes, and scornes and blasphemies. *If he be the King of Israel, let him come downe from the Crosse, and wele beleene him. If thou be the sonne of God, descend from the crosse. Hee saues others, and cannot saue himselfe: Van a waie with him who destroies the Temple, and within three daies builds it vp againe.*

Affection. Ah my deare dying Lord! what extremitie of torment is this, that thou sufferest for me, and by thine owne nation! what heart conceales not an absolute detestation against those most barbarous bloodsuckers? yet beware my soule, that by the same iudgement which thou zealously conceauest against them, thou condemnest not thyselfe. Looke home and see with confusion, whether a great part of that rage, that malice, that madnesse, be not kindled in thine owne hart. As often as thou crucifixe him with them, as

thou preferrest the concupiscence of the flesh, cōcupiscence of the eyes, or pride of life before him. And as often dost thou add new woundes ouer and aboue the wounds they inflicted, as often as thou comest downe, or callest others downe by ill example, or counsell, from the Crosse which is putt vpon them for Gods glorie; or despairst of his power to be able to helpe thee in thy greatest Crosses, afflictions, and temptations. Let sinne therefor be most hated, as it is indeede most criminall, and truly put thy Christ to death.

2 *Point.* Consider that though this so hugely afflicted person, is he who is only said to be free and subiect to no restraint; yea he, who alone giues power to others to tye and vntye, hath often been tyed for our loue, and our libertie; as in the stable in poore clothes: in the garden, and from thence to Annas, Caiphas, and Herods howses, in cordes; in the Pretorie, to the Pillorie to be whipped; yet neuer was my deare Lord, and spouse, so closely and cruelly tied and torne, as I see him here vpon

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hard Racke of the Crosse, where
neither findes nor hopes for any
libertie at all, but that which
must purchase with the price of
life; when death shall free his
tormented soule, out of his barba-
rously tortured body.

Affection. Ah, my soule! must
deare Lord treade the wine presse
for me? Must thy Master and Redee-
mer, who is alone free among the
dead purchase him selfe and thee li-
berty, by the losse of his owne life?
Must the bounden slaue, liue
without libertie, and ease? Whereas
indeede we are neuer free, so long as
we liue vnder false libertie, which
is true flauerie, and not vnder the
seruitude of Christ, which is true
liberty. Gods seruice is a true raigne:
happie, saith your holy father, is that
which is free, or tye, which compels vs
to better; vnhappy that libertie,
which lyes open to our ruine.

Resolution. *My calling is and
shall be my happy Crosse, to which
consideration of these cords shall tye
me to my Masters loue, and honour
for ever: Hic habitabo quoniam elegi*

*sum: Here will I euer dwell, because
it was mine owne choice.*

THE XXIII MEDITATION.

*Of the Princes of the people and Preists
blasphemies.*

I **C**ONSIDER, that though all
Point. these bodily torments of
my deare innocent crucified Lambe,
be inormyously greate beyond all
measure; yet they are but as it were,
the body of torment, whereas the
life and soule of torment indeede, is
the torment of the soule: Those
cruell Deicides tooke him, they
bound him, they haled him, they
boxed him, they whipped him, they
spitt in his face, they crowned him
with thornes, they nailed him hand
and feete to the Crosse, they brought
him to the verie dore of death, but
all this was performed vpon his bo-
die. But when we heares his Fathers
power and loue to him called into
question (by the Princes, and Preists,
and People, saying: he saies, he is

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the sonne of God, in him he is confident : let God now deliuer him if he will) then he cries out that *intrauent aqua vsque ad animam meam* ; the waters of bitterneſſe haue entred into my very ſoule.

Affection. O my ſoule ! how happy were we, if we could once haue the true ſenſe and zeale of Gods honour, and haue leſſe ſenſe and feeling of our owne ſhort and light ſufferances, though for our owne defaults. We ſee what a leſſon our Sauour giues vs, who is able to ouerlook all that reflects vpon himſelfe, and only eyes his heauely fathers honour: without witt : all the weaters of tribulation are not able to extinguish the liuely flame of his charitie. But we, my ſoule, we ſeſe louers, and ſeſe flatterers, and farre too delicate and tender ſouldiers, to liue vnder a Captaine, who with a thornie helmet on his head, expoſeth his naked body to deadly blowes for his fathers honour. Whereas wee, if we can ſleepe at eaſe in a ſmooth ſkinne, ſeeme little concerned when we heare and ſee our Maſters name and fame vilified, blaſphemmed,

and euen torne in peeces. Is this to be followers of Christ?

He commends his mother to S. Iohn, and S. Iohn to his mother.

2 Point. Consider, that though the waters of bitternesse, and a sense of inward sorrow had possessed his hart, yet did mildnesse, filiall care, dutie, and dearenesse still raigne therein: for with blubbered, bloodie, and dyeing eyes, espying his mother and the Disciple whom he loued, he said to his mother, pointing at S. Iohn, *behold thy sonne*, and then to his Disciple, *behold thy Mother*. O how heauenly loue is able to liue and raigne amidst our greatest anguishes! And where loue liues and raignes, what anguish is able to make vs faile of our dutie?

Affection. Obserue my soule, the order and dutie of charitie: Christs greatest care is his heauenly Fathers honour, and consequently he feels the greatest torment where he findes it violated: and thence his first praier are imployed for pardon for those that violate it, and his first pardon is granted to the good theife that acknowledged

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nowledged him with a repentance
t. In the next place, he paies the
mour which hee owes to his pa-
nts, and the loue which he owes
his friends, *Mother behold thy son-
Disciple, behold thy Mother. Thus
we taught my soule, to loue God
omparably aboue all things, and to
ke his glorie, even before, and aboue
loue of our parents. Next we are to
e and honour those authors of our
ing, and lastly to loue our friends and
neighbours, as our selues, &c.*

Resolution. Zeates of Gods glorie
and loue of our parents.

THE XXIV MEDITATION.

of the sorowes of Iesus and Marie.

int. **C**Onsider and ponder well
the circumstances of this
ne, and this Mother, and this
nding; and if there be anie sense
Christianitie, or euen humanitie
t, our harts cannot misse to melt
th pittie. The sonne, the most louely
e most louing, the most beautifull
ild that euer heauen knew; the
other, the most gracefull, most

gratefull, most louing, and most be-
 loued virgine that euer the earth pro-
 duced, or can produce: The sonne,
 innocencie it selfe; and the Mother,
 the most innocent Lady, that euer
 the world beheld. And that virgine
 Mother stands neere the Crosse to
 behold that sonne, that man, that
 God, dying vpon that most accursed,
 and ignominious wood, in all the cir-
 cumstances of greatest torment, and
 contempt of body and soule imagina-
 ble: dying I say, for her, for vs, for
 hose that put him to death, for all
 mankind.

Affection. O my soule, stand
 astonished at this saddest spectacle
 that euer the amayzed heauens beheld
 and let the same nayles, which
 through the innocent sonns hands,
 peirced the dolorous mothers hart,
 wound thine also. The sonne is
 plentifully powring out for sinners,
 that pure, and harmelesse blood,
 which he receiued in that mothers
 chaste wombe, without all spott of sin-
 ne; and she the most innocent and
 louing, and most beloued of all mo-
 thers, stands to behold it. Ah what

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words of sorrow doe not pearce her
heart? Well may we conceiue,
paies the panges of childbirth
huge vsurie, which she felt not
in immaculate natiuitie. She now
rede brings forth Iesus, the most
precious waite that euer woeman ex-
perienced, since the child must abso-
lutely dye, and the mother hardly
survive.

*sunne is eclipsed, the earth quakes,
the rockes burst in sunder.*

Consideration. But while
hard, and vngratefull, and
naturall man wil bestow no com-
miseration, neither vpon the dying sonns
of god, nor vpon the dolorous mo-
thers teares, the senselesse elements
seeme to turne sensible to mans
affliction, and acknowledge the
author who made them, while he
considers the God that redem-
med him; euen in the painfull and
ominous act of his redemption;
the sunne withdrawing its light for
three howres space, couers his
face; the veyle of the temple
rent in peeces; the very rockes

rend, and all the earth is in a commotion, to wit, saith S. Iohn Chrysostome, the creatures could not indure the wrong done to their Creator.

Affection. Ah sonns of men; and may I not adde, sonns of God too, Christians, brothers of Christ, Spouses of Christ, *vsque quo graui corde*? how longe, how longe will you remaine heauie harted, and appeare lesse sensible, then the verie rockes themselves? O God, vouchsafe I beseech thee, in vertue of the pretious blood of thy deare sonne, which so plentifully streames downe, either to smite this fleshly hart of mine, with thy feare, and with thy loue, or turne this senselesse fleshly hart of mine, into a very rocke, that that rodd of Moyfes, may draw waters out of it, that these hammers may bruse and burst it a sunder. Smite O Lord, smite I beseech thee, this hard hart of mine, with the pious, and powerfull dart of thy loue, that I may be sensible at least, among these senselesse creatures, and testifie that it is my God thats dying.

Resolution. I will continually

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myne owne hart, as to any respects of
God &c.

THE XXV. MEDIT.

*My God my God why hast thou
forsaken me.*

CONsidera. And well might
all nature stand astonis-
h; well might the dumme elements
be out by earthquakes, and pro-
digious signes to stupid man, whose
eyes had brought the God of na-
ture, the true sonne of God, to such
tremitie of all kind of torments,
the most lamentable and daun-
g voice that euer was heard vnder
sunne, broke out frō his mouth:
*God, my God, why hast thou for-
saken me?* To witt, our eyes were
witnesses of greatest exorbitācie, and
universalitie of torments, inflicted
on him, that euer creature suffe-
red; but his owne tongue alone was
not to expresse his inward sense, and
show of his soule.

young man that thou shouldst be so treated? What is thy trespass? what is thy crime? It is I, it is I, who am the wound which putt thee to that payne. I the crime which kills thee. I the sinne wherof reuenge is taken. I the mā which seemes forsakē in thee; who can indeede neuer be forsaken. Noe, my soule, it is noe forsaking, but a myserie. Man had forsaken God by sinne, and God forsakes man in Christ, that by Christ, sinfull man may be reconciled to God. It is noe forsaking but a doctrine; intimating noe despaire, but a rigorous satisfaction; and is indeede a soueraigne antidote which loue presentes to our sicke hartes. Ah let vs engraue it deeply in the same hartes, and neuer forgett, that the disease must needs be hugely great, which will not be cured but by the abandonment, torments, and death of the most skilfull Doctour, Ah, my soule, our leprosie was desperatly malignāt, which found onely the bathe of the blood of so innocent a child, soueraigne for its cure.

Resolution. *Neuer to despaire of*

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ods mercy and assistance, seeme we
uer so forsaken.

THE XXVI. MEDITATION.

I thirst.

CONSidera. But harke, my
soule, the fountaine of life
almost dried vp, and thy deare
ord drawes neere to his end. The
ceasant labours of a most wearisome
ight: and the immoderate effusion
his most pretious bloud, in the gar-
s, at the Pillorie, vpon the Crosse,
h quite drayned his veynes: his
our and strength, as he foretold
the Psalmist, is withered as a pott,
his tongue cleauing to his iawes,
efully testifies that he is drye.

Affection. O my soule what a deadly
it is this, which seemes to haue
ed vp the verie source of life, and
eadie to force the afflicted soule
of the withered body? It is truth
t sayes, it and it issues out of that
red mouth which sometymes said
any be thirstie let him come to me

and drinke, who am the fountaine of liuing water, which flowes into life euerlasting. And it is excessiue torment, my soule, in my crucified Loue, which hath so withered and dried him vp. He is oppressed with the waight of my sinnes: he is burnt vp with my intemperance and riotte, and he seemes to say to our hartes, children giue me to drinke. And a true sense of his sufferances, a compassionate hart, a repentant teare, is able to refresh him: whether it be bestowed vpon his owne person, or vpon any of his suffering members in his name. Ah then let it neuer be reproched to our hartes: I was thirstie and you gaue me not to drinke, &c.

2. *Point.* Considera. And though the extremitie of the torments which my Sauiour suffered, were indeede for ceable enough, to draw this expression of corporall drinesse from his mouth; yet was the drouth of his soule, according to S. Bernard, farre more ardent, wherby he thirsted after the saluatiō of our poore soules, and the honour and glorie of his

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heavenly father; which he saw con-
demned. My meate and drinke, said
e sometymes, is, that you accom-
lish the will of my heavenly father;
and what is his will but your sancti-
fication or sanctitie.

Affection. If we desire then truly
to take compassion of our Sauours
extreme thirst, and be willing to
refresh him, let our cheife care be to
take pittie of our owne soules, and to
sanctifie them. So shall we accōplish
Gods blessed will & pleasure, so shall
we honour and glorifie his heavenly
father; and so finally shall we afford
Christ both meate and drinke, How
appie are we then, my soule, to haue
our interests so inseparablie lincked
with those of God the Father and the
sonne, that we neuer performe his
only will, and honour him, but the
advantage comes home to our owne
soules; nor euer, againe, attend to the
advantage of our owne soules, but we
honour and glorifie God, and giue
drinke to Christ in his greatest
thirst.

Resolution I will be still carefull to,

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glorifie God in seeking to performe
his heauenly will : since his glorie
is my sanctitie, my sanctitie his
glorie.

THE XXVII MEDITATION.

They present Christ with vineger &c.

1. **C**ONsideration. Consider
Point. That Christ his mercy,
myldnesse and sufferance, and the
Iewes crueltie, maddnesse and malice,
goe on still at the same hight. The
myld lambe out of mercy to misera-
ble man, is so miserably racked and
torne, that all the radicall moysture
of his body is dried vp, and he signi-
fies his neede of drinke: they presētly
run with malice accompaigned with
mockerie, and present him with vine-
ger and gale. Ah was there euer any,
I doe not say, iust, innocent, patient,
mecke dying young man, but euen
any despicable theife, cruel homici-
de or most cryminall villaine, so
vnhumanly treated, as I see these
barbarous tygers treate my deare.

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Affection. Alas my soule! Lets change but the name of cruell Iewe, to cold and vnworthy Christian; and the storie is told and vetified of vs. For are not indeede our words, our workes, our thoughtes mixed with vinegar and gale? And doe we not present them to Christ too, who drieth: what you doe to those litle ones, you doe to me. We offer vinegar and gale to Christ, when we mixe his pure loue with terrene and inferiour motives. We offer gale to Christ, when we complie with the world, more then with his loue VVe offer a mixed cuppe of vinegar and gale, when we thinke to serue God and Mammou, to liue piously, and yet follow our owne inclinations, passions and pleasures. In fine we offer vinegar and gale to Christ, when knowing much, we performe but litle; knowing his blessed will we endeavour not to accomplish the same.

2. *Point. Considera.* Noe sooner was this inhumane and barbarous present made, but my sweete Sauour pro-

nounced againe. *Consummatum est*, all is consummated, or ended. All the ancient sacrifices, types and figures. For here the true Abel is slaine by his owne brother. The harmlesse Ioseph is sold to the Ismaelites: The sauing Noe is turned naked and mocked by his owne children: The innocent Isaac is sacryficed by his owne father; being otherwise the same Fathers onely hope and ioy. So that vpon the Crosse we find the accomplishment of them all.

Affection. To witt, my soule, our deare all-sauing Noe, may seeme to conceiue the Deluge ouer, because he drawes neere to the periode of his life, sending out this voyce as a gentle doue to bring the good tydings of the same. *All is accomplished.* Our peace, my soule, is neere vpon the point of being concluded with his heauenlic father. Our saluation is neere at hand. O how many haue desired to see what we now see, and to heare the *Consummatum est*, which we haue the happinesse now to heare, and yet saw, and heard it not.

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Resolution. VVe wil be for euer
thankfull for this so singular a grace,
which God, out of his free mercy,
ceased to bestow vpon vs.

THE XXVIII. MEDITAT.

Of the same subiect.

1. **C**onsideration. All is ac-
complished or fulfilled:
all the Prophecies. He hath giuen
his body to the strikers, and his
cheekes to those that boxed them.
He hath not turned his face away
from rebukers, and spitters. He hath
bene despised, and made the most
object of men. He hath borne our in-
firmities, we haue scene him as a leper
and strukē of God. He hath putt vpon
him the iniquities of vs all. He hath
bene offered because he himselfe
could, and opened not his mouth.
He hath bene ledd as a sheepe to
slaughter, and as a lambe before his
shearer. His soule hath laboured: he
hath bene reputed with the wicked,
and deliuered his soule vp vnto
death. As the Prophete longe agoe

foretold. We haue seene him in his thirste presented with vineger and gale. We haue seene lotts cast vpon his garments. We haue seene him a worne and not a man, a reproche of men, and out-caste of the people. VVe haue seene him compassed with calues and dogges, and beseiged by fatt bulls. VVe haue heard him crye out, my God, my God why hast thou forsaken me. Euen as it was foretold by Dauid.

Affection. Is it not true then, my soule, that all is consummated, all the Prophecies fulfilled? Is it not true, that *sicut audiuimus, sic & vidimus*, that what was foretold we haue seene accomplished? Is it not true that all these testimonies are made. but too too credible, exceeding apparant to all the world? But ah my Iesu, thou dearest Authour and Consummation of our faith. Is it not true too, that thou didst strugle through strange contradictions the while? for my sinnes, for my saluation, for the loue of me? Ah this consummation was purchaced at too too deare a rate. If euer I forgett these abismall labours,

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my right hand be forgotten; and my tongue sticke to my iawes, if I cease to magnifie these ineffable merities of thyne.

Point. Consideration. All is accomplished in fine, to witt the whole: for our good law-giuer came not to breake the lawe, but to accomplishe it. nor is the accomplishment of the Law any other thing, but the loue of God and our neighbour; nor can any expresse a greater loue then to lay downe his life, and such a life, the life of a God: not for friends neither, but for enemies, for vnworthy seruants for lost causes, and that too, in circumstances of greatest tormentes, abissmall abasements, infamie and scorne.

Affection. Yes the Law is indeed accomplished, my soule, since loue is the fulnesse, accomplishment, and perfection therof; as to dye for the loued, is the fulnesse and perfection of loue. Our louing Law-giuer then, hath performed his owne law in perfection, since he dyes for me, and that not for his friends only, but euen for his enemyes, euen while they persecuted him to death.

Ah how pure, how generous, how disinteressed is this loue of his? He finds himselfe forsaken by his Father, and yet he is noe lesse readie to dye for his loue and honour. He finds vngratefull man paying his loue and labours with iniuries, and yet for his loue he will lay downe his life. This ought to be the rule of our proceeding. We must not lesse loue and serue God, because he seemes, some tymes, to leaue vs in afflictions, in temptations &c. nor leaue off to loue our neighbour, because he renders euil for good. Noe: for our ayme and obligatiō, is, to accomplishe the lawe with Christ, and the accomplishment of the law is loue.

THE XXIX. MEDITATION

1. **C**onsideration. Finally all
Point. **C**is consummated: his obedience to his heavenly father, euen vnto death, and the death of the crosse. All the great worke of mans redemption imposed vpon him, and imbraced by him, with such an infinite measure of charitie, that he was pressed and oppressed by the same, till he accomplished it. All

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all the mysteries of infirmitie, and
cuments of vertue.

Affection. Its true, my deare Sa-
our, the lesson of obedience is con-
mmated. Thou hast left vs so per-
à paterne of it, that contempt,
orne, ignominie. tormentes, death
selfe could not shake it. Thou hast
ne in labours from thy youth, and
y paynes and dolours haue increa-
d with thy yeares. Thou hast past
rough all the Mysterie (and, as I
ay say, all the miseries) of infirmi-
: a cold stable, a hard manger, a
cke of hay, poore cloutes, heate,
ld, hunger, thirst, and much bo-
y wearinesse. And thou hast left vs
the documents of vertue, of humi-
ie, myldnesse, pouertie, patience
c. so that thou mightest wel say to
ans hart, what could I haue done
my vinyarde which I haue not
ne. And we, should, as we might
ost iustlie, answer; nothing, deare
rd; for thou hast absolutely per-
med all that might be glorious to
y heauenly father, all that might
nduce to our plentifull redemp-

tion, and spirituall instruction, and putt the highest commendations vpon thy loue to poore man, that could be putt by cruell tormentes, streames of bloud, and the most infamous death of a God.

2. *Point. Consideration.* Hitherto hath my sweete Sauour looked vpon his heauenly father as a sterne Iudge, by whom he is smitten, as he himselfe professes, saying: *propter scelera populi mei percussium*: for the sinnes of my people I strucke him: By whom his humanitie is left to struggle with his cruell tormentes, and to satisfie for those sinnes of ours, in the verie rigour of iustice. But now, hauing consummated and fulfilled all the figures, types, sacryfices, prophecies, and euen the whole Law: and hauing punctually obserued all his fathers orders with filiall obedience, and admirable humilitie, euen to the last gaspe, he begins to behold him as a tender and loning father; and so testifies vith a lowde voyce, that it is into the hands of such a father that he deliuers vp his spiritt. *Pater in manus tuas incommendo spiritum meum.*

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Affection. May thy wearied soule,
my kind Pelican, happily returne
to its rest. May thou, our too too
kind Prodigall ioyfully returne into
my fathers house, out of this
strange land of ours, where thou
hast spent all thy substance euen
to the last droppe of thy pretious
blood, vpon vngratfull man; from
whom thou meetest with noe better
turnes then euill for good, hatred
for loue, vineger and gale to drinke
where thou art readie to perish with
 thirst. Ah my soule! my soule! *Hac-*
uereddis Domino Deo tuo? are these
the kindnesse which thou rendrest to
my Lord thy God? for his lone, for
his labours, for his blood, for his life,
which here he is laying downe for
 thee?

Resolution. Be my afflictions neuer
many, be my temptations neuer so
great and importune, I wil appeale
from a rigourous Lord, to a louing
father, and cast my selfe into his bo-
some.

THE XX X. MEDITATION.

1. **C**ONSIDER in this action of Christ (where he commends his spirit or soule into the hands of his heavenly father) where the true hopes of a Christian ought to be placed: to witt in the hands, that is, in the will and disposition of our heavenly father, to be dealt withall according to his good pleasure. Accursed is that man who places his hopes in man, or in the heapes of his riches which he must leaue behind him; or in the multitudes of his merites, which are none without mercy, but in Gods mercy alone, which is indeed our merite, nor shall we euer want merit so long as we cleaue to that mercy.

Affection. Returne into thy rest my wandering soule, which is alone in the bosome of thy heavenly father, and fixe thy confidence there. Trust not in the sonnes of men, in whom there is noe saluation, noe truth, *mendaces filij hominum.* Leaue not

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care of themselves, much lesse of
thee. Such as thou hast found thy
selfe to others, such, at the best,
all others proue to thee. Our dea-
r friends doe easily forgett vs; they
will not they cannot goe along
with vs. O how good it is then,
while we haue yet tyme, to make him
our friend, aboue all our friends, who
when they all fayle, hath as much
power as goodnesse to make good
our trust. Into thy handes the, ô dea-
r father, doe I commend my soule.
Into those mercifull hands of thyne,
in my miserable ones, doe I repose
my whole confidence of my salua-
tion.

Point. Consideration. Well may
we praise thy goodnesse and thy
providence, my soule, which
we are not able to sound, permitt vs
not to be tempted with Christ, to be in
union in our deuoutest prayers with
Christ, and giue vs ouer, as it were,
to the power of darknesse with
Christ. Well may we suffer wronges,
injuries, calumnies, tauntes and scor-
nes with Christ. Well may our bo-
dies be left in tormentes vpon the

Crosse with Christ; yea & our poore
soules suffer a strange anguish with
Christ, when we seeme to be for-
saken by our God. Yet still by ad-
hearing to Christ, and by following
his foot steps, we shall infallibly
wade out of all, and come to a happy
consummation with him, and find a
louing fathers bosome layd open to
receine our soules.

Affection. Doe not then, O my soule,
so much regarde what thou sufferest,
or by whom, or how; as for what, for
whom, and with whom. It is not for
a smale prize thou fightest, but for the
eternall waight of glorie. It is not for
some ordinarie person, but for the
loue of thy Lord and Master, to be-
come, in some sorte, like to him. Now
art thou left alone, but in his com-
panie, and vnder the guidance of
his grace, I am with him, saith he
in tribulation, I will deliuer him
and I will glorifie him, Looke ouer
thy afflictions then, O my soule, be-
they of what nature they will: and
with a liuely faith, looke vpon Christ
Iesus the Authour and Consumma-
tion of faith, who ioyn being prop-

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to him, sustained the Crosse,
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ed like the true heire: the adop-
like the naturall sonne.

resolution. Come then what will,
from what hand it will, I am re-
ed to looke vpon it as coming
ede from the hand of a tenderly
ng father, for my eternall good.

THE XXXI. MEDITAT.

Christ giues vp his Ghost.

CONSID. Christianes draw
neere, and see death shutt
hy sweete Sauours eyes. See life
see thy God dye. Not, that death,
or diuell, had right to exercise any
power ouer the Author of life,
saith (*nemo tollit animã meã*) none
es away my soule or life: but be-
e he himselfe would, when he
sed, and as he pleased. And to
t end, but to be the death of death
elfe (*ero mors tua ô mors*) I will be
death, ô death. To ransacke Hell

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it selfe (*pro stimulus tuus o inferne?*) To be Iesus, that is, a Sauour to man; and to leaue him the greatest testimonies of loue imaginable by man or Angell. And therfor bowing downe his head, he, of his owne accorde, deliuered vp his spirit, or soule

Affection. Ah my soule what's this we heare? The soule of thy Sauour is delinered vp to death. In death the must we find true life with Christ.

Nolo viuere, volo mori, cupio dissolui & esse cū Christo. Dye, dye then my soule to all things which are not his verie selfe. Ther's noe liuing without life:

Christ is my life: *mibi viuere Christus*, and my Christ being deade, my life is deade, and dye I must. *mibi mori lu-*

crum. I desire to dye that I may see my Christ. I refuse to liue that I may liue with my Christ. Ah my deare

deade Master! *fera pessima deuorauit te*, the worst of wild beastes hath deuoured thee. Ah, my soule, thy sinnes

haue slaine thy Master. Thy enuie sought him: thy avarice sold him: thy Hypocrisie betrayed him: thy rashnesse deliuered him vp: thy consciencelesse bound him: thy

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my soule;
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thy cruelty whipped him : thyne
ambition crowned him : thy slug-
ghnesse, loaded him : thy pride
putt him vpon the Crosse ; thy irre-
liousnesse, taunted, scorned, and
aspheamed him : thy vnmerci-
nesse caused his thirst: thy forsak-
ing of God, made him be forsak-
en by God : thy disloyaltie, diso-
bedience, hard-hartednesse, ingrati-
tude for all his benefits, putt him to
death. And thence my Sauour dyed.
Why it was God the fathers mercy
which sacrificed him. His Iustice
demanded satisfaction, and his mercie
found the meanes, which to effect, he
loved not his owne onely sonne, but
deliuered him vp to death for vs all.
Why but euen Christ himselfe too,
which accepted the hard commission,
and complied with the painfull du-
ty, and willingly offered himselfe
for vs. If then sinne gaue the cause, if
mercy found out the meanes, if trans-
cendent charitie executed the office
of the death of a God : deteste sinne,
praise the soule ; extolle that so admirable
mercy, and magnifie that boundlesse
charitie for euer. And least we who

are most concerned may seeme least sensible, let vs take a deepp share with all the creatures in this dolefull mourning. If there be any sēse of mā's miserie, left in vs, if any gratitude for greatest mercy, if any loue for most admirable charitie, weepe my soule weepe. If thou art a sunne, for light, brighnesse, and beautie, farre beyōd all the other creatures, eclipse thy glorie for a while in lamentations. If a Tēple of God, burst in peeces. If earth and ashes, putt thy mouth into thy dust, weepe in thy ashes, and let thy earth quake to see thy God dye. If thy hart be euen a rocke, let it rend in peeces, atleast, with the rockes, laying a close seige to it, make the Crosse the hammer, and the nayles the wedges to riuē it à sunder. If it be yet harder then the rockes, and be growen to the hardnesse of a diamāt which nothing but blood can mollifie, oh take the streames of the innocent blood of the Lambe, and applie it continually till it relent, and bring out a showre of teares at the king of heauens funerals, who dyed for our loue.

2. Point. Consideration. **O** all ye

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at passe by the way, attend, and see,
 whether there be any sorow like my
 sorowe, cryes out our Saniour by the
 mouth of mournfull Ieremie. O all
 you spouses of Christ then, ô all you
 Christian hartes, doe not slightly
 passe by, or passe ouer this saddest
 sight: but make a stoppe; ponder
 deeply, & feelingly obserue, whether
 there was euer sorrowe, comparable
 to the sorrow of your deare Lord, and
 spouse, who lyes deade for your loue:
 deuoyde of all beautie, and comeli-
 nesse. For we haue scene him all dis-
 figured and deformed, contempti-
 ble, miserable, and the last of men:
 a worme and not a man: a man of do-
 lours, and ouer-loaden with all the
 extremitie of miseries. We haue
 scene him like a leperous person,
 to the eyes of all men, stricken by
 God, and made abiect

Affection. And yet, my soule, this
 last, and most dolourous of men, was
 in the *Begining* without *Begining*,
 (before the Angells yet were) his
 owne souueraigne ioy, and Beatitude.
 O what a huge distance there is, bet-
 wixt that *begining*, and this ignomi-

nious, dolourous, and dismale end! Hewas there selfe-happie, or happi-
nesse it selfe: here miserable and ab-
iect. There framinge all thinges (all
the vaste, varietie of creatures) of no-
thing; here, forsaken by all his crea-
tures, and reduced to nothing: there
before the daystarre, inhabiting an
inaccessible light; here dyinge, and
deade, in darknesse. O prodigious
change of the Highest, by the hand
of the Highest! O daunting dispro-
portion betweene such a *Begining*,
and such an *End*! O then, at least, lets
*attend and see, whether there be any so-
rowe like his sorrowe.*

Resolution. My beloued Spouse shall
be to me a posie of mirre, and shall
for euer dwell betwixt my breastes.

THE XXXII. MEDITAT.

*Our Saniours side is opened by the
Lance.*

1. **C** Onsider that as Christs
Point. Cloue, and the iewes malice,
vn on and increase euen till death, so

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est they not there, but euen out-live
death it selfe. He is now subiect to
no more paines, his soule being de-
parted, yet he is subiect to more in-
juries; his dead body is capable of
more wounds, markes of more mali-
ce in them, and more dearenesse in
him, to whom nothing happened by
accident. Yet thy malice profits thee
not. ô cruell Iewe. sincet thou hurtest
not him, and thou profitest me. All
things concurre to the aduantage of
those, that loue him whom you
hate.

Affection. Ah, deare Lord, thy
charitie is boundlesse. It leades thee
with ioy to death (for ioy being pro-
posed vnto him, he sustayned the
Crosse, saith S. Paule) It victo-
riously raignes in death, and ouer
death. It out-lives death. Ah was it
not enough to haue payd the first
droppe of thy pretious blood, which
was more then sufficient to haue re-
deemed a thousand worlds, vnlesse
thou payedst the laste droppe too? O
too too plentifull a price! O too too
diuinely deare, and prodigall a loue!
which payes an infinitie of million

sted, that the best way, was, to let their furie passe ouer, least losse or ruine might haue followed. Yet Gods prouidence (for whose loue he vnderooke the worke) so prouided, that neither Synagogue, preist, nor Pilate, either opposed, refused, or did any thing els to Iosephes preiudice.

Affection. Learne, my soule, by Iosephs pious courage seconded with wished successe, not to let thyne be shaken by imaginarie feares; so thou be truly called vpon by the interests of Christs necessarie seruice, whether it be in point of receiuing his owne true body, or in charitably assisting his owne poore afflicted members. For how ofte haue we obserued our selues to haue quaked with feare, wher we mett with noe danger indeede, and permitted such fond feares to frustrate our pious designs and resolutions, and stifle the seede which was sown in our hartes from heauen. Feare not, as long as thou art employed about Iesus, and him crucified. Either will noe danger at all be mett with, or none, at least, be

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reualent to make vs misse of Iesus.
And if it be about Iesus that we are
employed, if in that name we suffer,
we ought not so much to apprehend
the sufferance of a Crosse, as the as-
surance of a crowne.

2. Point. Consider with astonish-
ment the great power which the di-
vine prouidence giues to Pilate (who
made indeede noe power ouer Christ,
but what was giuen from aboue) in
whose handes the disposall of the
body of a God was left. Yes, of that
body which the holy Ghost framed:
the Virgine mother brought-forth:
the diuinitie still inseparably inhabi-
t; Of that body, I say, Pilate, a sin-
ner, an vniust Iudge, an infidell,
with power to dispose, and he giues
to Iosephe.

Affection. O my soule, how this
Christ, this God-man, is wholly im-
ployed in the behalfe of man! In his
life, at his death, after his death. In
his life for our instruction; at him
death, for our redemption; after his
death, for our consolation. Bewe lest
we der what power soeuer, iust or vn-
iust; peaceable or tyrannicall; accor-

ding to our desires, or contrarie to our inclinations, by our Lord and Masters sweete disposition; he that so left vs (if we faithfully follow his feate stepps) will certainly deliuer vs, & glorifie vs. Noe vniust Pilates sentence will be able to hinder vs from deliuering vp our soules into the hands of a louing father, nor deprive our body of the happie expectation of a glorious resurrection.

Resolution. I will euer admire to see the disposition of the deade body of Christ, left in an infidells hands, but much more to see his liuing and glorious body and soule, left at the dispose of disloyall Christians, who beleeue in him, and yet crucifie him againe by their dailie crymes.

THE XXXIV MEDITATION

1. **C**ONSIDER that God, being
Point. **C**Omniponcie it selfe, wanted not power to haue deliuered the body of this deare sonne of his, out of the hands of Pilate without his leaue. He that was onely free among the

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deade, could easily haue freed himselfe from the deade, and hauerysen as gloriously the first day from the Crosse, as the third from the graue. But the Scriptures were to be fulfilled, *his sepulcher was to be glorious* Our Ionas was to remaine three dayes, and three nightes in the bowells of the earth: And his last les-son after his death, as well as his first before he could yet speake, was to teach vs by his blessed example, an admirable submission, obédience, abandonnement of himselfe, into what hands soeuer.

Affection. O wisdome of heauen! how secreete and incomprehensible are thy wayes? We are not able my soule, to looke into them. In thy infancie thou wholly abandonnedst thy selfe vnto thy B. mothers care and custodie. In thy youth thou wast subiect to her and Iosephe. In thy passion, thou wast giuen ouer to the wills of the Iewes, remayning obedient till death, and the death of the Crosse: and now too, after thy death, thou continuest still at Pilates dispose. Let me learne

deare Lord, by this singular submission of thyne, in imitation therof, and for thy loue, to be willingly subiect to euery creature: neuer desiring to take my selfe, out of that order and subiection, wherein thy prouidence may haue placed me. *Ita Domine quoniam sic placitum est coram te.* Yes, sweete Sauour purely because so it is agreeable in thy diuine sight.

2. *Point.* Consider that Pilate hauing bene petitioned, giues vp the body to Iosephe: Iosephs care takes it downe from the Crosse, and bestowes a syndon, or fine white linen sheete: Nicodemus contributes many pounds of oynments, to witt, mixed mirre and aloes: the body is imbalmed therewith, and wound vp in Iosephs syndon, according to the Iewes rites. His mournefull mother Marie bestowes more hartie sorowe and compassion, then any tongue can speake. or any hart but her owne (that is the hart of a mother, and such a mother, the mother of a God) can conceiue: who as in that name she farre surpasses all other creatures, in dignitie, consanguinitie and necessitie

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her sonne, so also in loue, and consequently in compassion and sorrore. The desolate louing Magdalene and her companions, and their familiar cares: and Ioseph putteth the adorable body in his owne new Monument, putt in the side of a rocke, and shutts vp, with a great stone.

Affection. Thus, my soule, haue we at length gott to an end of a wearisome procession. Thus haue our sinnes layd the God of heauen and earth, in the bosome of the earth. Thus haue our hard hartes lodged him in a rocke, at whose voyce the very rockes burst in sunder. Ah, my soule, this hard world, at his first entrie lodged him in a rocke, and a rocke too must receiue him at his going out. O deare Master! Let it be this rockie hart of myne, that may haue the happines, to afford thee this last lodging: or at least, may I be lodged with thee, be the rocke neuer so hard; that I may truly be according to the Apostles expression, *consepulchus cum Christo*, buried together with Christ, neuer to ryse againe, but with him, in newnesse of life. O that my hart

(as it sympathises too neerely with this Monument in hardnesse) had also the rest of its qualities. O that it were yet in its primitiue newnesse and puritie. O that it had neuer bene prepossessed by any creature. But alas, alas! it fares not so. It hath bene too longe, and too easely prostituted to the worlds allurements, to the Diuels suggestions. It hath bene but too too paruous to all approaches, and remayned onely a rocke to thy holy inspirations, to thy heavenly instructions, to any true sense of thy excessive torments and sorrowes.

A Prayer.

BVt, o my deare Lord! thou who art a hammer brusing rockes, bruse this hard hart of myne into true contrition; and smite it with the rodd of thy Crosse, that (now at least, though too late alas!) it may pay downe deepest compassion and sorrowe, with the most desolate Virgine mother: flouds of repentant teares, with those mournfull *Maries*: and finally, a most manly courage and resolution, plentifull workes

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mercy, and the pretious oyntments of
equent and fervent prayers, with the
od Ioseph and Nicodemus. But ah!
y dearest Sauour Christ, my true rock e
ad strength, these are indeede the reso-
tions of my hart, but of a weake and
auering hart which will effect nothing
ithout thy powerfull assistance: grant
o Lord, for thy pretious blouds sake;
nd let the holes of thy sacred side; &c.
alwaies open to my ayde and refuge,
at there I may securely line and dye,
nd even be buried to this wicked world
that glorious TOMBE; that so I
ay ioyfully rise with thee, and to thee,
ernally. Amen.

REFLECTIONS, IN
forme of prayer vpon the
particular partes of our
Sauiour, vpon the Crosse.

To his feete.

I giue the thankes, my most humble Iesu, for thy incomprehensible loue, and the great payes which thou didst suffer in thy wounded feete casting my selfe wholly into those holes, together with all the sinnes and delightes of my life past, especially.

My pride, vane glorie, and arrogancie,

My selfe will, disobedience, and irreuerence to thee, and thy vicars.

My impatience, anger and rancour

My tatling, detraction, and the like: to thend they may be abolished and expiated by thy pretious blood beseeching thee by thy humilitie obedience, patience, and admirable

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the same, and all Such other ver-
: that hence forth, by the assistan-
f thy grace, in all my thoughtes,
ds : and workes, I may be truly.
humble, reducing my selfe to
ing, vnder the fecte of all crea-
s.

Obedient, renouncing myne
ne will vnder thee, and all men.
Patient, most willingly receiuing
duersitie from thy holy hand.

Moderate in speaking : inte-
rly, and in high silence, giuing
e to thy words alone : And that
my life long, but especially at the
ible houre of my death, my most
aine Refuge, may be in those most
ed wounds of thine.

To his heade

gine thee thanks my most wise
esu, for the loue and dolour of thy
ed and most holy heade, which
wounded and torne with such
esse of crueltie, and inhumanitie,
ing my infirme heade together
all my senses, and pouters, as al'o
my sinnes and transgressions, in
multitude of those sacred wounds

precious blood. And I beseech thee by that charitie, faith, hope, and vnspokeable constancie of thyne, be pleased to grant me a share in those and such other vertues, that henceforth by thy grace, I may be in all my thoughts, words, and workes, truly.

Peruent, still breathing after thee, and louing thee alone with all my strength.

Full of faith, and hope, wholly relying vpon thee, as well in prosperitie as aduersitie.

Constant, aymeing at nothing els by all my earnest endeouours, but my aduancement in vertue.

And that all my life long, but especially at the houre of my death, this sacred wound, may be my assured Refuge,

To his right hand.

I giue thee thanks, my most iust Iesus, for the incomprehensible loue and dolour, which thou didest expresse and suffer by the wound of thy most holy right hand, casting my self wholly into it, together with all my sinnes and transgressions, especially.

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All my iniustice to thee, and thy creatures.

Bitternesse of hart, displeasure and nuie.

Falshood, lying and hypocrisie.

Ingratitude to thee for all thy benefits, to thend that all may be abashed and expiated in thy most precious blood, and beseech thee by thy ineffable iustice, mercy, truth, and gratitude, to please to indue me with these, and such other vertues: that hence forth by thy grace I may be in all my thoughtes, words and workes, truly.

Iust, giuing euery one what is due to them. Mercifull, wishing and doing good to all creatures.

Zealous of thy honour with puritie of intention, conforming. my selfe in all thinges to thee.

Gratefull, rendering dayly thanks to thee, and all my benefactours.

And that all my life longe, but especially at the dreadfull houre of my death, I may find an assured Refuge in these sacred wounds.

To his left hand.

I Giue thee thankes, most strong Iesu; for thy incomprehensible loue, and for the paines of thy left hand, casting my selfe wholly into it, together with all my offences, especially.

All my slouthfulnesse, and mispending of tyme. All impuritie of body and soule. All intemperance in meate drinke and clothes. All couetousnesse, vnlawfull desires and the like: to be abolished and expiated in thy pretious bloud. And beseech thee, by thy ineffable power, puritie, temperance, and pouertie, to grant me those and such other vertues: that hence forth, by thy grace, I may be in all my thoughtes, words, and workes, truly stronge, and diligent &c. Chaste, conseruing my senses, and soule in all puritie. Sober, seeking onely necessities. Poore in meanes, and mynde, wholly relying vpon thee.

And that all my life long, but especially at the houre of my death, I may haue my certaine refuge in this wounde. Amen.

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*A Contemplation or Meditation
for Good-friday.*

1. **H**A V I N G with what recollection, quiet of mind, and compassion you possibly can, placed before your eyes three crucified, demand who they are that suffer in such ignominious wise, especially that one in the midst, who seemes to be the capitall criminall : Aske St. Iohn, and he'll tell you, that it is the Sonne of God, *Sic Deus dilexit mundum, vt filium suum vnigenitum daret* : St. Paule, *vsque ad mortem, mortem autem Crucis*. Dauid, Iſaias and other Prophets, foretold this truth. Aske his mournfull mother, Marie, and (if she can speake for grieve) she will mournefully answere you, that alas yes, it is euen her deare sonne, Iesus, God and man. S. Marie Mag: will tell you the same sadd truth, that alas I, it is her sweete, and best beloued Rabboni, her dearest Master, Christ Iesus. Aske the

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rockes and stones, and in their language they will answere you; that its the authour of nature their Maker and Master, the verie Authour of all beeing and life. Aske the Sunne, and it will straight withdraw it's light, testifying that the true Sunne is setting and dyeing to this world. Nay aske the Iewes, and (not withstanding their endlesse malice) euen by them you may informe your selfe of the truth; for looke vp and you may reade their inscription; IESVS, N. R. I. aske who these two are which hangs by him, and euery one will answere you, they are two theeues.

2. Theeues alas! and together with Iesus, what connection? what to doe hath light with darkenes? iniquitie with iustice? ah is it not true? *quod cum iniquis reputatus est*. That Iesus our saviour is reputed among the wicked, heauens stand amazed at this strange doome! O my soule loose thy selfe in astonishment, in contemplation of the wordls peruerse and madd iudgement, and learne to contemne it, since here thou seest euen innocencie it selfe tainted with

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the imputation of wickednesse; and after this neuer find it strange, if thy resolution be to follow thy Master Christ, to haue thy best actions misconstrued to thy disaduantage and disgrace:

3 IESVS NAZARENVS. This is the testimonie of that enemy of his Pilate, who deliuered him ouer to this disgrace. And if Iesus of Nazareth, Iesus the sonne of Marie; that innocent lambe which was borne in Bethelhem stable. who came to take awaie the iniquities and sinnes of the world; who had euen there his *Gloria* sung by the quires of Angels from heauen, in testimonie that he was true God: that word which was in the beginning with God: and was euen God himselfe. In the beginning, which had no beginning; before time yet began to be, from all eternitie. And yet behold now in time, what monsters time brings forth. *He is reputed, among the wicked.*

4. In eternitie he esteemes it no stealth to be equall with God. In eternitie he is one of those three holy persons, who are equally one God. And in time

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he is in a coniecture with , and is
iudged, the chiefe of the three, wher
of two confessedly suffer the punish-
ments due to their crimes.

5. IESVS NAZARENVS : If
Iesus of Nazareth , let Nazareth ,
which knowes him , giue testimonie
of him , Nazareth where he was vir-
ginally conceiued of a poore, innocēt,
vnspotted, milde Virgine. Nazareth,
where he was innocently brought vp
and conuersed amongst the inhabi-
tants. For the space of 24. yeares.
Nazareth , where he appeared a man
approued by God , by miracles and
wonders , and signes ; which God
wrought by him in the midst of it.
Let Nazareth speake. Was he euer
found faultie in word or deede ? Nay
was he not euer found innocent , vn-
spotted, segregated or separated from
sinners ? was he not euer found doeing
the worke of his heavenly Father, so-
lidly and publikly preaching the
truth, exalting vertue, reprehending
and subduing vice, and vtterly des-
troying the kingdome of satan ? cu-
ring the sicke, ray sing the dead to life,
restoring sightt o the blind , making

the lame walke, and the deafe heare? And yet it is thought good to the Iewish blindnesse, and malice, to repute and place him amongst the wicked.

6. Pilate, who iudged him, and in iudging him condemned himself, pronounced openly that he found no cause of death in him, and left him a testimonie of a iust man; *And yet he is reputed among the wicked.*

7. Ah barbarous, blinde, vnaturall, and wicked Iewe! whilst thou art contriuing his death by iarring, treacherous, and bought testimonies at Hierusalem (his natie soyle, to which he was sent, which he so much loued, that by teares spent vpon it, he expressed the same) Rome, vpon a bare relation sent from hence, is admiring his life. Whilst thou, vgratefull Synagogue, buyest his blood with bribes, and vniustly placest him amidst two notorious Criminalls: the Senate is consulting to place him amongst the Gods.

8. Ah king of heauen! how becam'st thou an exile in this our vayle of teares? for loue. What did inuest thee in our clayie garmêtes, or rather ragges?

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loue. But tell me thou beautie of An-
gells, how becamest thou so defor-
med? For loue. What lanced these
sacred temples? Loue. How became
that celestiall face, heauens ioy, so
gauled and goarie? For loue! Ah my
hart, what wounded these hands and
feete, which neuer walked in the
waies of sinners? Loue. Thou ador-
rest the feild with a verdant greene,
thou deckest the tree with her fresh
leaves and sweet blossomes; the birds
thou couerest with their comely fea-
thers, and the most contemptible beast
with their skines, and how becamest
thou then so without all couer or or-
nament? For loue. Ah my crucified
loue! how much thou hast oblidge
me to loue thee! Ah Loue! euen for
this loue, inflame my colde hart with
this loue. *Da mihi te amare quantum*
uolo, & quantum debeo.

9. REX IVDÆORVM. Rex?
A King? true; the King of heauen;
the King of Angells; the King of
Men; the King of all things; *Omnis*
enim potestas ei data est in cælo & in
terra. For all power was giuen him in
heauen and in earth. But alas, if a
King, how so inuironed with mise-

rie and anguish? how so destitute of friends and attendants? how so bereaved of all comfort & consolation? how so depriued of all things that might appease greife, and accōpayned with all things that might augment sorrow? If a King, and the King of heauen, where are the orders of Cherubines and Zeraphins? the rancks of Archangells, Angells? those Principalities, Powers, Dominions, those *mille millium ministrantium ei, & decies centena millia assistentium ei?*

10. *Rex Iudeorum.* If a King, where are his Nobles, his fauorites, his Guard-Royall, his Pallace, his Chamber of Presence, his Purple, his Gemmes? If a King, at least why doth he not appeare a Man? *Neque enim species illi est, neque decor.* For he neither hath beautie nor comelienesse. A Crowne he beares indeed, but that doth so augment his paine, as that it doth not anie waie, in appearance, add to his Regall honour; And was loue yet cause of all this? yes, yes, *Sic Deus dilexit mundum,* &c. So God loued the world, that he deliuered his owne onely sonne

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But alas, hath Loue made this King
 so prodigall, and prodigalitie so poore,
 that he hath nothing left him;
 nothing to bestow vpon a poore sup-
 pliant? ah yes, my soule, yes, there
 is yet enough left, let's runn and beg-
 ge; for behold, his holy armes, are
 wide open louingly to imbrace vs,
 and receaue vs into his fauour; ô dea-
 re sweete imbracements! ô how wil-
 lingly could I liue and dye here? O
inueni quem diligit anima mea, inueni
nec dimittam, I haue found him
 whom my hart loueth; I haue found
 him, nor will I lett him goe. Behold,
 his head hung downe, to bestow vpon
 vs that sweet *osculum pacis*, that kisse
 of peace, that gracious fauour, which
 the Spouse cried so out for: *osculetur*
me, osculo oris sui: let him kisse me
 with a kisse of his mouth. See the fou-
 re sacred fountaines of Paradise,
 streame out Riuers of inestimable
 worth, from his wounded hands and
 feete; euerie droppe whereof, being
 of more vaw then all heauen and
 earth; and in these Riuers, are we
 (ô my Soule) permitted to bathe,
 cure, eternise ourselues. O Sacred

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fountaines ! ô Ambrosian Springs !
dulciora super mel & fauum ! sweeter
then honey , and the honey combe.
He hath a tongue , which in the be-
ginning, said, *fiat*, be it made; and the
whole Machine of the Vniuerse , was
presently raised out of nothing , and
with which he can still saie , *N. Salus*
tna ego sum : I am thy Saluation ; *vel,*
hodie mecum eris in Paradiso , or , this
daie , thou shalt be with me in Para-
dice. And what hart can wish a richer
treasure ? a more wishfull , and blis-
sefull present ? He hath yet a tongue,
but it too must not passe without it's
torment ; *For they mixe gale amongst*
his foode , and in his thirst , they present
vineger to drinke. He hath yet a tongue
intire , and that too must be imployed ;
euen amidst his greatest torments , to
pleade mans pardon , & reconcilement :
Father pardonne them , for they know
not what they doe. O miracle of mild-
nesse and mercie ! The persecuted be-
comes the persecutours Aduocate ,
euen in the act of persecuting him.
The dying Lord , turnes his dead ,
and dying slaues Patron , euen while
he is bloodily striking at his hart.

D v

104 *A Contemplation or Meditation*
Father, He makes his addresse to him, not so much in qualitie of God, whom he knowes to be actually provoked to reuenge, as of Father, whose bowells are all mercie, for his prodigall children. Father: what confidence may not poore sinners conceaue, when a father, and such a father; is sued to, by a sonne, and such a sonne? Father, I begge not reuenge for what I suffer, but pardon for those, for whom, and by whom, I suffer: *Father pardonne them*: I sue not that the world should be iudged for me, but that it might be cleared and saued by me. *Father pardon them* I doe not plead *not Guiltie* where I know sinne is great, and spread vniuersally ouer the whole body of man, and growen to a kind of infinitie: but I am his *Saluation*, and the price of my bloud, which here I lay downe, is infinite indeede; let grace then, through my merites, superabound, where sinne abounded. *Father pardonne them*. It's pardon I demande, and euen in that name, the cryme is acknowledged. I cannot excuse Pilates iniustice (which is so much more criminal, by how much his owne conscience pleades

for good friday.

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guilte against himselfe, for condemning a person in whom he found noe guilte) nor the Priests and Princes inueterate malice ; nor the soldiers crueltie ; nor the peoples false testimonies, scornes, and blasphemie. But by how much their crymes are more cleare, theyr pardon is more necessarily petitioned for : by how much their miserie is more desparatly great, by so much thy great mercy is more absolutly to be implored ; haue mercy therfor vpon them according to thy great mercy, and pardon them. Pardon them, I say heauenly Father, for they know not what they doe. The penall ignorance which runs all along through their actions, though it excuseth not, yet it much extenuates their transgression. They know not, they apprehend not, that they arme their malice against that infinite charitie, which flames vp so high amidst the same malice, that all the floodes of their furie is not able to extinguish it. They know indeede that they putt an innocent man to death, but they know not that they Crucifie the God of glorie. Tis e-

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nough, my dearest Lord, thou hast
powerfully pleaded and wunne poore
man's cause, which without thy plea,
and thy price, was irrecoverably lost
for euer. Thou art heard for thyne
owne reuerence; and millious shall
be giuen to thy prayers and merites.

11. But ah my soule! is it not true
that as this lesson brings comfort to
all Christian harts, so it loades them
with confusion, and fixeth shame v-
pon their foreheades. He couers, in
some sort, the Iewes crymes and con-
fusion with a plea of ignorance: for
had they had an absolute knowledge,
of what they did, and to whome, they
had neuer crucified the Lord of glorie.
But we seeing & knowing by the light
of faith (which is a more absolute as-
urance then any demonstration, then
all humane knowledge can afford) and
being bound, & standing readie in the
preparation of our hart to putt downe
our life for it, that it was God & man,
the verie God of glorie that they putt
to death, we, I say, make noe diffi-
cultie to crucifie him againe by our
dayly crymes; to treade the sonne of
God vnder foote, and to esteeme the

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bloude of the Testament polluted.

12. We acknowledge that we are taught by the mouth of eternall truth. it selfe (vnlesse we haue renounced all Christianitie) and we euen see it in his owne example, that we are to returne Good, for euill, and we contrarily, render euill for good: hatred for loue, disrespect for good offices; neglect for cares; ingratitude for greatest obligations. We haue seene our Christ, sadd to death, betrayed, taken, bound, abused, reuiled, scorned, boxed, spitt in the face, whipped, crowned, with thornes, blasphemed, crucified: and we heare him from the same Crosse preach, plead, pray for pardon. And yet we Christians! and yet we Christians, alas! who as we take our name from Christ, so should his actions be the rules of our life, and our conformitie to the same rules, the perfection therof, liuing, as it were, by the law of contraries, run quite contre. The Master cryes for pardon: the scholler exacts reuenge. The masters wisdome and charitie finds wayes to couer multitudes of enormous crimes: and the schollers iniquitie and

108 *A Contemplation or Meditation*
madnesse, inuents meanes to make
Molehills appeare montaines, and to
multiplie a few smale faultes into hu-
ge numbers. The master, by a Retho-
rique brought from Heauen ende-
uours to extenuate a visible iniurie by
alleaging ignorance, which though
otherwise affected, did in some sorte
lessen the cryme. The scholler by a
Sophistrie inuented in Hell, striues
to aggrauate, euen almost inuisible
faults, from the place in which it was
done, the tyme, the manner &c. And
if none of these seeme vigorous en-
ough, he guessees at the intention of
him that did it, and will needes haue
it to be such as his Passion hath fra-
med it in his mynd. In fine the schol-
ler hath neither harte, nor hand, nor
tongue, to plead excuse, to worke,
or wishe well too, euen a seeming ene-
my, though otherwise a true friend
indeede; He will not take the paines
to consider, that the misintelligence
was but caused, at most, by ignorance,
inconsideration, precipitation; and to
take it at the highest, that it was but
man, sinfull man, man subiect to all
the same defeases, that rather tooke

then had offence giuen him. While the Master neither hauing hand nor foote free, but onely a hart full of mercye, and a tongue free and readie to expresse the same, imployes it to begge pardon for thoses wretches which ignominiously murder a God, saying: *Father pardon them, for they know not what they doe.*

13. Ah my dearest Sauour, imploye that diuine tongue too while yet it can speake & to say to my languishing soule (which truly wishes to loue thee) *salustua ego sum*; I am thy Saluation: but say it so that I may heare thee. In fine let our thoughtes returne to our dying Master vpon the Crosse, & behold him giuing himselfe still ouer to more & more sufferance for our sake. Or rather lets heare him (since to strike through deafe eares) he cryes out *voce magna* with a loude voyce, in tearmes so to the life expressing the extremitie of desolation, that the due consideration therof, were able to brust, and breake downe euen a hart of flinte. *Deus meus, Deus me, vt quid dereliquisti me.*

14. Heauély father looke downe from

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thy sublime sanctuarie vpon thy most
innocent sonne. It is he, of whom thou
gauest testimonie from Heauen, say-
ing: *Thou art my sonne, this day I be-*
gott thee. It is he, in whom thou hast
declared thou art intirely pleased.
And yet seemest thou to haue forsa-
ken him? It is thou that giuest cou-
rage to the weake ones of the world
to confound the strong: whence they
doe outbraue death. Yea euen a weake
Dorothie, a tender Agnes (and the
like) in thee, doe play with their
torments. And yet is it thought good
to thy diuine wisdome to leaue thy
owne, onely begotten, dearly belo-
ued sonne (that sonne of thy diuine
hart, Isaac) deuoyd of all solace, ex-
posed to the very extremities of tor-
ments, monefully crying out *My*
God, my God, why hast thou forsa-
ken me? What excesse of torment must
we needes conceiue that was, which
could draw words of expostulation
from the mouth of a most patient,
obedient and pious child? *Why hast*
thou forsaken me?

One of thy prime Prophetes, who
was the pen which putt downe thy

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truth, assures vs, that being growen
old, as then he was, he had neuer yet
seene a iust man forsaken: how then
doe we heare not the iust man onely,
but euen iustice it selfe crying to thee,
why hast thou forsaken me? Thou hast
promised thyne ordinarie seruantes,
to beare one end of the yoake with
them: to be with them in tribulation;
to deliuer them; to glorifie them.
Why then is thyne onely sonne left to
treade the wine-presse alone? Why
doth he crye out with a lowde voyce,
in the midst of a huge tribulation,
and yet is not heard? Why is he in-
gloriously forsaken by Heauen and
earth? He is that first of the Predesti-
nated, of whom it was written in the
very heade of thy booke, that he should
doe thy will; why wilt thou then for-
sake him, in the very acte of perfor-
ming it? *Hosts and oblations and holo-*
causts for sinne thou wouldst not, nor did
they indeede please thee, wher vpon thy
tender Isaac said, behold I come, in the
body which thou hast fitted to me, and
he is now actually sacrificing himsel-
fe, vpon the Altar, which he brought
vpon his owne shoulders, and now

that the Sacrifice is almost accomplished: that the too plentiful price of mans redemption is almost layd downe, is it thought good, to thy wisdom and iustice, to abandonne the poore, innocent, pious Pridst in the midst of the worke? To forsake him, I say, while obedient loue hath nayled him so fast, that he hath neither hand to defend himselfe, nor feet to flye. And thou the while, ô prayse of Israel, sittest safe in thy sanctuarie. Whilest he, *a man of dolours, a worme and not a man*, is exposed to such iewish crueltie, that extremitie forceth, *My God, my God, why hast thou forsaken me*, from his sacred mouth. These are the words, saith blessed S. Augustine which come from one sollicitous for vs, in the midst of his tribulations, and they are words indeede of tenderesse and sorrowe: of bitteresse and anguish.

16. Ah did we but deuoutly and hartily consider with what sense of greife, with how deepe a sighing, and sobbing; with how profound a sorrowe; with how bitter a moning and lamentation, these words burst out

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their passage through the lipps of our Sauour Iesus ; had we euen harts of iron, we should be mollified by compunctiō ; harts of flint , we should be burst in peeces by compassion ; of woode, we should be inclined by reciprocall loue ; of brasſe, we should be melted away by contemplation. And yet the eternall , the all-powerfull, the all-just, the all-merciful Father, sitts safe in his high & sure Sāctuarie, and seemes deafe to his cryes, forgetfull of him, forsakes him. *My God, my God, why hast thou forsaken me*

17. He murmurs, nor mutters not at his torments ; he counts not vp the multitude of the indignities heaped vpon him, he makes noe mention of his being derided like a most vile creature, of his being branded with the imputation of a Blasphemour, a malefactor, a seducer of the people. He is not touched with being esteemed, and treated like a verie scott ; of hauing a most seditious rogue preferred before him ; of being condemned to a most ignominious death ; of being placed as the ringleader of the theeues ; of being mocked and blasphema-

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med vpon the Crosse, by words, by
nodd, by signes: as, *this is he, for-*
sooth, who destroyes the temple, and
within three dayes space builds it vp a-
gaine. If thou beest the sonne of God,
come downe from the Crosse, He saues
others, let him saue himselfe. If he be
the Kinge of Israel, let him now come
downe from the Crosse, and we beleue
him. All this he passeth ouer in silence,
he complaines not, he mutters not.
Marrie when amidst all these, he finds
himselfe forsaken by his heauenly
Father: by a Father most louing, most
powerfull, and left as a meere stran-
ger: as one deade to the world: in the
verie hight of his torments, this see-
mes to strike home to the hart of a
God: and he labours crying, and his
iawes are dried vp.

18. O what rocke of a hart would
not this splitt, to heare a God com-
plaine, that God hath forsaken him.
My God, my God why hast thou forsake-
meenn?

19. But ah my dearest Lord, thou
neither art nor canst be forsaken by
God, thou who art verie God him-
selfe. *Who sees thee sees the father: he*

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neuer forsakes thy companie, since
thou art in him, and he in thee. Both
your power, is equally one and the
same omnipotencie; thou canst now,
as euer, call downe twelue legions of
Angells to thy succour, and destroye
these vnmercifull Deicides who mur-
der thee. Thy heauenly father then
forsakes the not, he onely withdrawes
his protection for a tyme, but neuer
leaves his vnion, neuer slakés his loue
and dearnesse, since that increated
loue the Holy Ghost, is the insepara-
ble bande, by which thou art lincked
to him, and he to thee; and by which
thou louest him and he thee, eternal-
ly. He onely stopps the spring tydes
of supernall consolations, which
would otherwise ouerflowingly pos-
sesse thy hart with beatitude, leauing
humane nature amidst those stormes
of persecution and rage, to tugge for
t, and tyde it out.

20. Nay, my deare crucified Lo-
ue, thou art, indeede, smitten by
him for the sinnes of his people, but
thou art not forsaken we haue thine
owne word for it. *He that sent me is
with me, and hath not forsaken me.* He

will within a short space, deliuer thee and glorifieth thee. Wert thou forsaken by him, thou wert forsaken by thy selfe too, since thou art one and the same God with him, and all your outward actions are common. *Thou hast power to lay downe thy life, and to resume it, at thy pleasure.* Thou art thus treated, and sacryficed, because thou thy selfe wouldst: Ah, saith that loving seruant of thyne S. Augustine, who is he who so easily sleepest when he would, as Iesus dyed when he would? who is he that with so much facilitie putts off his garment when he would, as thou puttest off thy garment of flesh when thou wouldst:

21. My God, my God, why hast thou forsaken me, was noe complaint then, but a voyce of the humanitie, which yet was neuer separated from the Diuinitie, which broke out from the excesse of his anguish. Noe repining against his heauenly father, but a lesson and reproche to vs, my soule, who see and heare these abismal excesses, with drye eyes, as not concerned, wheras indeede the whole concernement is ours, who had bene

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abandonned for euer, had not our deare Lord for our loue, for the loue of lost man, dayned to be thus abandonned.

22. A strange lesson, making an absolute demonstration of the hay-nousnesse of sinne, which can neuer be better knowne, then by the inestimable greatnesse of the price; and the ineffable strangenesse of this abandonment. But a shamefull reproche, if after the due consideration of this, we liue in league with sinne; and therby crucifie againe our crucified Loue.

23. A lesson pronounced with a loude voyce, to strike through man's huge deafenesse, to rouse vp his ingratitude and insensibilitie. But a reproche if he remayne still deafe to so diuine instructions, vngratefull for such heauenly benefits; senselesse of such prodigious torments of a God.

24. A lesson speaking a greater measure of sufferance, and consequently a greater excelsse of loue, then euer the thoughts of men or Angells were able to reach too, so that if the rest of his benefits of his Natiuitie

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&c. putt a great waight vpon Christian harts, and presse them to loue, this seemes not so much a great waight as euen an intolerable and insupportable burden, and doth not so much presse vs to loue, as euen oppresse and beare vs to it by a dearly sweet force. For here indeede God the Father putts the greatest commendation vpon his charitie, that euen omnipotence it selfe was able to putt. While that Sainte of Saintes (to whom *Sanctus, Sanctus, Sanctus*, is sung in his Kingdome) is abandoned in this direfull soyle to the excesse of torments, and left dying for a sinner. While he spares not his owne onely sonne, but deliuers him vp for an vngratefull, vngracious, sinfull seruant. while finally God is exposed and left to be murdered by, and for, miserable man. But a most confounding reproche, if at this moment, we make not strong resolutions, to deteste and forsake for euer, that tyrannicall Muster sinne, which putt our Lord and Master, our best Benefactour, our dearest spouse, to such excesse of torments, that they forced from him-

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My God, my God, why hast thou forsaken me?

25. In so much, that he, the fountaine of liueing water, is exhaust, and waxen drie, and he cryes out *sitio*; thinke in this you heare him say, twas I that created the sea, fountaines, & all other moistures; 'tis I that rule the clowdes, and powre downe rayne in due season: 'Tis I that offered the Nectarian cupps of eternall beatitude to Angells and Saintes; and yet beholde, for your sake, haue I not a droppe of colde water to coole my exceeding heate. But aske him and peradventure he'le tell you, that his thirst is after another thing, to witt, Mans redemption; for his meate and drinke was to haue his fathers will performed, which was Mans Salvation. Or els, he thirsts after more sufferance, *sitio*, that is: notwithstanding these horrible paines and desolations, which you haue seene me endure; notwithstanding that the blood of my bodie is quite exhaust, yet remains the desire I haue to suffer for Man, insatiate and readie to embrace a thousand deaths.

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26. O loue which alwaies burnest, and art neuer extinguished, burne my hart, burne it wholie, that it may liue only for thee, and loue only thee, and for thee. And we my poore soule, haue we nothing to offer to our loue our spouse, in this his extremitie; haue wee nothing that may helpe to quench his thirst? ô yes, his drinke, is his heauenly fathers will, and his fathers will is, whatsoeuer good we doe, or suffer, whether it be a deuout thought, a sigh, a teare, spent in the consideration of this B. Passion; or it is a taunt, a scorne, an infirmitie, a temptation, a reprehension, an affliction corporall or spirituall, tolerated for his loue; or it is a fast, a prayer a vigill, a mortification, an act of obedience, a worke of Charitie, or the like, offered vp in his honour: all this is an agreeable cuppe vnto him; all this doth quench his thirst: and can we be so mercilesse and vnkind, as to offer none of these? or shall we peraduenture be so inhumane and cruell, as to present him with the contrarie, as the barbarous Iewes doe, with vinegre and gaule? for alas! this

for good friday.

was all the consolation offered him in his exceeding anguish.

27. *O vos omnes qui transitis viam, dicite si est dolor sicut dolor meus*, ô all you that passe by, say whether there be any greife, like my greife. *Dolor*, from all sortes of men, Iewes and Gentiles, friends and foes, by my Apostles absence, and my Mothers presence. *Dolor*, in my fame, honour, and glorie? *Dolor*, in Bodie, and Soule; in euerie part, in euerie sense; *à planta pedis, vsque ad verticem capitis, non est sanitas in me*. And yet after all this, being thristle, gaule and vineger, are administred. *Popule stulte, & insipiens haccine reddis Domino Deo tuo*, ô foolish, and bransicke people! is this the returne which thou makest to the Lord thy God? What haue I done to thee, or what fault haue I committed, that thou art so cruell towards me? tell me, is this a fitt exchange, for all the benefitts I haue done thee? I deliuered thee safely out of Ægypt; I caused the sea make waie to thy drye passage; I prostrated thine Enemies; I fedd thee in the Desert with that heauenly food Manna; I

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haue taken thy nature vpon me, and
haue peaceably conuersed amongst
you 33. yeares, haueing left, as it
were, for your loue, my heavenly
Raigne; and is a cuppe of vineger
and gaule the best present you can find
in your harts to bestowe vpon me at
my departure? *Popule stulte & insi-*
piens haccine reddis Domino Deo tuo?

28. Ah! doe not so my soule, doe
not so, but rather wholly offer thy
selfe, such as thou art, to him; for
verily he hath offered himselfe wholly
for thee: and inuite earnestly all crea-
tures to praise him: *Laudate Domi-*
num omnes gentes, laudate eum om-
nes populi quoniam (in this act of
vnparrelled loue and mercie) *confir-*
mata est super nos misericordia eius:
at least run to him and craue pardon,
his fatherly bowels are easily wonne
to compassion; his louing and royall
hart cannot denie a bowne, we haue a
good prooffe of it; for euen the theefe
his doubtfull demand is accorded; and
he hath already heard, *me cum eris in*
Paradiso, A great grace and consol-
ation for poore sinners! Demand his

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benediction before he goe, least we may be after forced to complaine with that faithfull Soule, *heu mihi Domine, heu anima mea ! recessisti consolator anima mea, nec valedixisti, ingrediens vias tuas benedixisti tuis, nec affui.* Woe is me! woe is my soule, thou didst depart, ô thou comfortour of my soule, without bidding me farewell, and taking thy iorney thou gauest thy blessing to thy friends, and I alas was not present.

29. And alas! he cannot long now indure, for infinite torment possesseth at once euery sense and member; see how the weight of his torne and wearie bodie vnioynts his armes and shoulders, rineing the holes of hands and feete, and harke he cries out, *Consummatum est.* Heauenly Father the worke is done for which I was sent, my commission is accomplished, my Mission is ended. The predictions of the Prophetes are verified, the types and figures and Sacryfices of the old law are abolished, the miracles and wonders wrought, the cures finished, the debt of all mankind well nigh discharged, and an eternall league

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made betwixt Heauen and earth, in
myne owne bloud, *Consummatum est.*

30. Yes eternall Father: for what
could I haue done for my vineyard
which I haue not done? I haue mani-
fested thy name and truth vnto it. I
haue taught thy people by word and
example, seconded and confirmed by
wonders and prodigies. I haue waded
through whole seas of indignities,
contumelies, and contempts, and a
storme of tormentes haue almost
wracked me. There is not one mem-
ber of my body left intire: the whole
stocke of my bloud is spent; the con-
duites wherein it ran, my vaynes, are
dried vp, and my hart, the source is
quite drayned, my iawes are horce
with crying, and scarce now is there
so much breath left in my body, as to
giue thee this short accompt of my
selfe and my Embasie, in saying *Con-*
summatum est, and so deliuer vp my
ioule or life into thy holy hands.

31. Ah my soule, my soule! what
haue we seene and heard? and what
doe we now heare? The soule of thy
Sauour is readie to be giuen vp for
thy sinnes. Whither, whither hath

thy miserie and malice, together with his mercie and charitie lead thy Lord and thee? Thy malice hath run with a stiffe necke into a lande of huge disproportion: and his mercy hangs vpon the Crosse with a humbled head bowed downe to receiue thee home with a kisse of peace. Thy malice hath run thee out of breath in sinning: and his mercy in suffering. Thy malice wholly spends its thoughtes vpon rebellion against God, and selfe-affliction: and his mercy vpon thoughtes of peace and reconcilment. Thy malice imployes its words in prouoking Gods wroth; and his mercy is exercised in petitioning thy Pardon. Thy malice prodigally powres out the last farding of thy substance, to loose thy selfe: and his Mercy more prodigally the last droppe of the bloud of a God to saue thee.

32. Yes, yes, my soule, it was not thought enough to thy Christ, for thy loue, to haue taken thy nature vpon him, to haue bene borne in a stable, layd in a manger, in humilitie, abiection and pouertie, to haue conuersed 33. yeares among men, as

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one of them, in labours from his youth
to haue preached and practised all
sorts of vertues, to haue sweate blood,
to haue bene betrayed, taken, bound,
scourged, crowned, calumniated, con-
demned to a most shamefull death,
nayled to a most infamous Crosse. But
he would also stay there till the con-
summation of all, to the last droppe of
his pretious blood, to the last breath
of his body, till he had yeilded vp
his Ghost into his heavenly fathers
hands.

33. Nor is it enough for vs Chri-
stians to begin well, to run prospe-
riously for a tyme, to liue in humilitie,
pouertie, and abiection, to watch to
fast to pray, to practise religious disci-
pline. It is to finall perseuerance sal-
uation is promised. It is to the con-
summation or end of the worke the
crowne is giuen. *Looking then vpon the*
Authour of our faith, and consumma-
tour, Iesus, be as prompt to suffer
with him, as to adore him, and pray
to him. Be still as readie for the igno-
minie of Caluarie, as the glorie of
Tabor. Prefixe noe end to our labours
caluminies, contradictions, tempta-

tions &c. but that of our life. Prescribe noe limit, to what euer abiection, torment, abandonement, &c. Gods wise prouidence, and good pleasure may permitt to fall vpon vs, but constantly remayne in the midst of them, nayled to our Crosse with Christ; dying with him, to the world, to worldly respects, to selfe interests, to our selues; with him, I say, who is euen a dying: for we haue heard *Consummatum est.*

34. And harke now we heare *In manus tuas Domine commendo spiritum meum:* into thy hands, ô Lord, I commend my spirit. Ay me! Ay me! my dearest spouse, my Loue, my life, my God is deade! Yes, my soule, hes deade! noe longer can his weeke necke susteyne his sacred heade. As we haue followed him liuing, and looked vpon him dying, so let vs now, for a sad farewell, take our last view of our dead Lord, who was slaughtered for our loue. Alas! he is wholly deformed, there is neither beautie nor comlinesse left, in that Fairest, farre beyond the sonnes of men. A gastly paleness hath seased vpon his glorious face,

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whilome the Angells ioy! Wounds
gaules, goarie bloud, wholly couer
his Virginali body. All whitencesse is
fledde from that white Lilie of the vn-
derualleys, & *totus rubicundus est di-*
lectus meus, & my Beloued is all redd,
Be all honour, and glorie, and bene-
diction, and thanks-giuing, to that
tender Lambe who was slayne for
loue. Amen.



